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An Introduction to the Dialogues of Plato. By W. SEWELL, B.D.
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THIS work, as Mr. Sewell tells us in his preface, contains "the substance of some articles on Plato, which were permitted, by the kindness of the Editor of the *British Critic*, to appear in that review." It was not, we confess, until their republication in the present form, that we had bestowed upon them the attention which they appear to us to deserve. We are now anxious to atone, as far as may be, for our own neglect, by recommending them to the perusal of those of our readers (not, we hope, an altogether inconsiderable portion of them) who are interested in the study of the Greek philosophy, and of Plato especially. Agreeing, as we do, with Mr. Sewell, (p. 3,) that the University of Oxford has good reason to congratulate herself on the firmness with which she has adhered to the ethics of Aristotle, as "the text-book in her plan of education,"—and disposed, as we are, to think with him, that "no greater mischief could be done than to abandon it for any other less formal treatise,"—we yet hail, with very great satisfaction, every indication, and this among the number, of a reviving taste for the "nobler and more elevated philosophy of Plato," in that one of our English universities to which, according to Mr. Sewell, "the study of the Greek philosophy has been chiefly confined." Various members of that university have, from time to time, favoured us with the results of their Aristotelian studies, in the form of Editions, Commentaries, and Translations; and we are indebted to the Clarendon Press for a very serviceable reprint of Bekker's Edition of Aristotle's whole works. An Oxford bookseller has also had the spirit to publish a translation of Ritter's *History of Philosophy*, executed by a member of the University of Cambridge. But, so far as our knowledge extends, the present is the first contribution made by Oxford to the study of Plato in particular, that has appeared since the learned edition of the Euthydemus and Gorgias, published by Dr. Routh in the year 1784. Since that time the

philosophy of Plato has occupied the attention of some of the profoundest thinkers and acutest critics on the continent. As Mr. Sewell remarks, (p. 32,) "No admirers of Plato can be insensible to the assistance which Schleiermacher, Ritter, Ast, Tennemann, Van Heusde, and many other foreign critics, have rendered to the study of his system." The volume before us furnishes abundant evidence that Mr. Sewell has been careful to avail himself of this assistance. Though differing, as we shall see, from Schleiermacher in some important respects, he is willing to acknowledge that that eminent person has done more than any one to throw the Dialogues into an intelligible order; and though it does not very clearly appear how far Mr. Sewell is disposed to adopt the Schleiermacherian arrangement of them, he is evidently persuaded of the truth of the principle on which that arrangement ultimately rests. He seems convinced that Plato's works do form, and were intended by the author to form, a connected system; and that, if we would know the meaning and estimate the value of any single dialogue, we must view it in its relation to the great organic whole of which it is a constituent portion. And with respect to the two most important of all—the *Phædrus* and the *Republic*, he places them, with Schleiermacher, the one at the beginning, the other (of course, with its appendices—the *Timæus* and *Critias*) at the end of the connected series of Dialogues. The *Phædrus* he regards as containing the germ, the *Republic* as itself the bright consummate flower, of Plato's philosophy. We are happy to find that Mr. Sewell has taken what we consider to be the first and the most important step towards the right understanding of Plato's works; a step which those who refuse to take must be content to remain in hopeless darkness concerning their connexion and purpose. A very large proportion of the volume before us is taken up by the examination of these two dialogues: they are, indeed, the only two that are expressly and systematically treated of.

We could not, without greatly exceeding our due limits, follow Mr. Sewell step by step in this examination; but we feel bound to acknowledge generally that it is conducted with great diligence and ability, and that Mr. Sewell is furnished with many more qualifications of an interpreter of Plato than that first and indispensable one—a true love and heartfelt reverence for the "Father and King of Philosophers." Of these further qualifications, the most striking is his power of vivid and frequently felicitous illustration; a talent, however, which would have been more available in the interpretation of Plato, had it been combined with a larger share of discrimination and judgment. We think the value of the work is very seriously impaired by this unwillingness or inability to draw distinctions, joined as it is to a wanton and almost riotous use of the faculty of comparison. In like manner, Mr. Sewell's natural fluency, and the ease with which he delivers himself of thoughts not always easy to express, are very apt to degenerate into a rhetorical emptiness and mere tumid pomp of solemn phrases, very surprising in so diligent a student of Plato.

We are the more sorry for this, as it will doubtless tend to strengthen those in their error, who hold Platonism and mysticism to be synonymous terms. To a follower of Socrates, *δημιουργεῖς* was the sharpest rebuke that his master could have administered; and ample as are the folds and gorgeous the embroidery of his greater disciple's rhetoric, language is never used by him as a drapery to conceal the absence of substantial thought and meaning.

We have said that the volume before us presents frequent instances of lively and happy illustration. That which we are about to quote is, we think, as good and as characteristic of its author's manner as any. Mr. Sewell has been describing some of the difficulties which even the warmest admirers of Plato are apt to encounter in the study of his Dialogues, and tracing them, very justly, to the habit of viewing each dialogue in detail, and without reference either to its own particular scope and object, or to its bearing on other dialogues.

"To speak of system, indeed, as applied to the works of Plato, will sound very strange to those who have only seen them bit by bit, and probably from a false position. They seem a collection of fragments—here a line and there a line—hint and hypothesis, doubt and dogmatism, feeling and reason, cold mathematical abstraction and the most gorgeous poetry, the drama and the lecture, the serious and the ridiculous, all thrown together with a hand careless in the profuseness of its riches. They bear no more resemblance to the rigid form, determinate proportion, and sharp clear outline of the treatises of Aristotle, than the rough shapeless splashes of scene-painting, to the finish and precision of a miniature. And yet there is art in each—more art and more system in the scene, than in the miniature. In the one indeed it lies open to every eye; in the other it is concealed in the artist's mind; and not till he places us in the position from which we are intended to see it, and the portions are properly arranged, and the lights are duly thrown, will those rude unsightly daubings shape themselves into life and beauty."—P. 9.

In this view we, for our part, heartily coincide. Long before we were acquainted with the Introductions of Schleiermacher, we had convinced ourselves that, could we once discover the right point of view, much if not all of what perplexed us in Plato would be set right, and fall, as it were spontaneously, into its true position. Whether the arrangement which Schleiermacher has proposed correspond or not to the order of time in which the Dialogues were actually written, is a question, we think, still open to discussion; but that, with very few and insignificant exceptions, it is the order in which they may most profitably be read in the present day, is a conviction that gains upon us every time we renew the experiment. The two questions, though Schleiermacher seems to regard them as one, are properly distinct; and we think there is much force and good sense in the reasons which Mr. Sewell adduces (p. 97*) for

* In a second edition Mr. Sewell will perhaps vouchsafe to reconcile this passage with what he says on the same subject, p. 36. This is one of the many singular self-contradictions to be found in the Introduction.

disputing the truth of the common tradition, that the Phædrus was the first published of the Dialogues. A similar commendation applies to the following passage :—

“ Even if we knew the dates of the publication of each dialogue, it would assist us but little in fixing the order in which they should be read ; for any writer with a system ready formed in his mind will throw it out portion by portion, according as the train of thought may happen to present itself. Such a work is not like the erection of a house, in which the foundation must in time precede the walls, and the walls be raised before the roof. It is rather like the planting an estate ; and where we begin, and where we end, may depend on the accident of the moment, without any departure from the original plan.”—P. 34.

But Mr. Sewell conceives that he has got hold of a better clue to the Platonic labyrinth than Schleiermacher and the Germans. It is in reference, he thinks, to the “ *practical object* ” of Plato, not “ to the artist-like development of the philosophical system ” that his Dialogues should be arranged. What this practical object is he tells us in the sentence following :—

“ The connexion will be more easy, and the series more natural, and, in particular, (that which constitutes the great difficulty,) the parts of each several dialogue will arrange themselves in greater consistency by bearing in mind throughout that the young men of Athens were the persons to whom they were expressly addressed ; that the purification of their morals—the refutation of their corruptors, the Sophists—the elevation of the standard of private and political morality—the laying a firm foundation for a new national character—the cleansing, or endeavouring to cleanse, the Augean stable of the Grecian democracy—and the opening a new world of thought and feeling, as yet hidden behind the veil of a gross sensualistic polytheism,—that these, and not merely the foundation of a metaphysical school, or the development and propagation of barren truth, were constantly before the mind of Plato, guiding his thought and his pen throughout, and offering the only explanation to those innumerable mysteries and anomalies which meet us in every page of his works—which have made many men abandon them in despair, some play with them as a complicated enigma, others ridicule them as an unintelligible chaos, a whole succession of philosophical schools claim him as the champion of their scepticism, and even Cicero himself declare that ‘ Plato never hazards an assertion, but argues on both sides of the question, and then leaves the reader in his doubt.’ ”—Pp. 34, 35.

Mr. Sewell admits that “ the main outlines of such a plan ” as Schleiermacher’s “ must coincide with that which would be formed in direct reference to the practical object of Plato.” He does not, however, give us any reason for so thinking. Schleiermacher would probably say, that it was by means of his philosophy that Plato proposed to accomplish his practical object ; that no “ truth,” in Plato’s opinion, was “ barren,”—far less those immutable and fundamental truths the contemplation of which, in his mind, formed the best purification of the moral nature. He would maintain that the very distinction into speculative and practical was, in the highest degree, unplatonic ; for that Plato knew of no higher practical act than *speculation* (θεωρησις) on the great ethical ideas of the just, the beautiful,

and the good. Once bring men to the knowledge and love of the truth, and the truth would make them free, not only from the meshes of sophistry, but from the moral and intellectual fascination of the senses also. And he would probably refer to the parable of the cave in the Republic in confirmation of his views.—So considered, it is true that Mr. Sewell's plan ought to coincide with Schleiermacher's; and in this part of his work he seems to be haunted by a suspicion that something of the kind is the case. But why say that Schleiermacher had "failed in his clue?" Surely the clue is not in his hand who knows whither he would go, but in his who shows him the way.

But if by "practical object" Mr. Sewell means to imply that Plato contemplated any more direct means of working on his countrymen as either practicable or desirable than this moral and intellectual purification, he ought assuredly to have brought forward some more than usually powerful arguments in support of a position so contrary to the tenor of all that Plato ever wrote, and, so far as his biographers can be trusted, of his whole course of life and action. Surely he does foul wrong to the author of the Crito, who should impute to him any wish, by secret societies or otherwise, to tamper with the institutions of his native land. To do evil that good may come was not Plato's maxim, though it may have been Pythagoras's. He who taught that it was better to suffer wrong than to do it, was little likely to make common cause with the unprincipled oligarchal faction, which held both in theory and practice that justice and the interest of the stronger were one.

We should hardly have ventured to impute to Mr. Sewell what we hold to be so gross a misconception of Plato and his writings, but for expressions in the 8th chapter, which are unintelligible on any other hypothesis. For what else can be the meaning of that strange parallel between Plato and Pythagoras and Luther, with which that chapter begins? "We must not, indeed," says Mr. Sewell, "elevate the character of a Plato to a level with that of Pythagoras, so far as existing records enable us to judge. He had not the boldness or decision of character to organize an extensive confederacy, and thus obtain the command of the political movements of his country." Fortunately for his country, himself, and posterity, he had not; nor shall we, without stronger reasons than Mr. Sewell gives us, renounce the belief that higher motives than either fear for his personal safety, or the "catastrophe" of the Pythagorean schools, or "the hopelessness of the case," deterred Plato from cloaking under the mantle of philosophy the designs of a conspirator and a traitor. Any one with the most ordinary aptitude for historical research may convince himself, by a moment's reflection on the wide difference in the age and circumstances of the two men, that the case of Pythagoras forms no parallel to that of Plato; and if the difference in the means they adopted to improve the character of the men among whom their lot was cast be interpreted as a proof that Plato was inferior to

Pythagoras, it is only fair to observe that by the same reasoning he may be shown to fall far short of Mahomet, and many other reformers distinguished for the "energy" of their "measures." How to deal with the case of Luther we know not, it not being easy to draw distinctions in cases where it is difficult to perceive a resemblance. We suspect Mr. Sewell must have come fresh from the perusal of Mr. Carlyle's *Heroes and Hero-worship*, when he wrote the most unworthy remarks to which we have adverted.* The truth seems to be that the only legitimate engine of political influence in Athens, the eloquence of the *bema*, was an instrument which Plato felt himself debarred from using. He regarded it as an occupation essentially sophistical in its character, and capable of being turned to account by those only who would stoop to flatter the many-headed monster which they sought to rule. This Plato could not do without renouncing that self-consistency, which in theory and practice was the first principle of every true follower of Socrates. And this we take to be the right answer to those who, with Niebuhr, set down Plato as a bad citizen, and those who, with Mr. Sewell, blame him for being too good a one.

The mention of Pythagoras leads us to the consideration of another favourite view of Mr. Sewell, which we feel bound to protest against. Mr. Sewell practises some reserve, apparently, in stating this view; but, by collation of certain passages, we infer it to be the following:—that Platonism is "a revival of the modified doctrine of Pythagoras," (p. 18;) that there were parts of the Pythagorean philosophy which "*stood to his system as the doctrines of religion stand to us*," (p. 189;) that (p. 30) "the great truths of the Platonic philosophy were connected" (we presume through the Pythagorean) "with an anterior revelation, and especially with the books of Moses." Lastly, we are informed (p. 290) that in Italy "Pythagoras founded a church, and confided to it the mysterious knowledge which he had received from the East, whether doctrines founded on tradition, or dogmas as opinions of men;" and that "to these Plato did undoubtedly look back with a profound reverence and confidence," for (p. 290) "there had been a primitive revelation, and Plato believed it."

Now, that Plato was indebted to the Pythagoreans for the hint of much that was most valuable in his ethical speculations, and that his obligations to them were of a higher kind than those which he confessedly owed to Heraclitus and Parmenides, we are prepared to grant. Let any one compare the discussions on virtue contained in the

* Another reason for this comparative disparagement of Plato is his use of irony, and "irony," says Mr. Sewell, "rarely coexists with the highest intensity of feeling." Mr. Sewell does not seem to perceive that this blow tells equally upon Socrates also, (*le modèle du vrai sage*,) into whose character, moral and intellectual, irony entered in far larger proportion than into Plato's. That a man cannot at the same time be intense and ironical may be true; but that an ironical man may be capable not only of earnestness but of the highest intensity of feeling, Mr. Sewell, one would think, might have convinced himself by the perusal of the *Theætetus*, or, we might almost say, any twenty consecutive pages in any of the Socratic Dialogues.

Charmides and the Protagoras (written in all probability before the death of Socrates) with the comparatively clear and satisfactory description in the Gorgias,* (the first, according to Schleiermacher, of the Dialogues written after his return from travels during which he undoubtedly improved his acquaintance with Pythagorean lore,) and he can hardly doubt that in the picture-writing of Pythagoras Plato had read the solution of problems which had previously exercised him in vain. But, if Pythagoras dreamed the dream, Plato found the interpretation. The formula, "virtue is a harmony," remained an expressive symbol, until† it was raised by Plato into a determination of science. It may also, we think, be admitted, that the doctrine of the immortality of the soul was held by Plato in a form, greatly purified, but still resembling that given to it by the Pythagoreans. Many of the difficulties of the Phædo would probably disappear, were we in possession of the work of the Pythagorean Philolaus, of which that dialogue, among its many higher objects, was apparently designed as a critique. At any rate it is very clearly shown in it,‡ that the doctrine of the transmigration of souls does not imply their immortality; and in another part of the dialogue,§ Philolaus and the Pythagoreans are plainly enough censured for their obscurity. And yet, if there were any part of Pythagoras's system which Plato could regard as standing to him in the same relation "as the doctrines of religion stand to us," it was the doctrine of immortality, which, with the purifying and ascetic discipline connected with it, is the only portion of Pythagorism which there is any pretext for deriving from the east. Of Pythagoras's asceticism Plato retained not a vestige; he alludes to it once in the Republic,|| but in the most cursory manner; and how little store he set by outward observances of this description is abundantly evident from the disrespectful way in which he treats the fanatics of his own day who attempted to revive the similar discipline of the Orphics.¶

The light in which the religious rites of his country were regarded by Plato is a subject of deep interest, and Mr. Sewell has done well, we think, in strongly calling attention to it. Some of his remarks appear to us as important as nearly all of them are ingenious. But that proneness to vague declamation which we have before observed upon, and an impatient anxiety to drag in contemporary allusions, often of the most irritating and merely party description, are faults which seem to haunt him most where their presence is least desirable. Such allusions require the most delicate handling; it is only when

* Gorg. p. 506.

† Mr. Sewell (p. 245) very properly points out the coincidence between the fundamental idea of Plato's ethics and that of Bishop Butler's, whose celebrated Preface abounds in language that reads like a translation of passages of Plato. Sir James Macintosh, in his celebrated Dissertation, has strangely misunderstood the whole scope and bearing of Butler's noble attempt to revive the method of the ancients in moral philosophy.

‡ See Schleiermacher's Introduction to the Phædo, (vol. 5. p. 15. of his Plato.)

§ Phæd. p. 61. c. and 62. a.

|| Book x. p. 600.

¶ Book ii. p. 364.

magnanimously as well as skilfully used that they escape being absolutely vulgar; nor is it, we confess, without a feeling approaching to disgust, that we see the armoury of Plato pillaged and his glittering shafts flung at random among the very numerous objects of Mr. Sewell's hatred and scorn. The Greeks certainly did well in refusing the arms of Achilles to Ajax.

A subject nearly connected with the foregoing, and one which we do not remember to have seen successfully handled by any German writer,* is the frequent use by Plato of myths in setting forth and enforcing his philosophical views. That these are not to be considered as mere allegories or apologues, like that of the Judgment of Hercules, attributed to Prodicus, is clear at the outset; and to say that Plato adopted the mythical form of enouncing truths which had not yet grown in his mind into perfect scientific clearness, though a true, is not a complete explanation. It would help us, no doubt, in dealing with this subject, could we always pronounce with certainty how much of these mythical narrations comes from previous sources, and how much is the pure and spontaneous product of a philosophical imagination struggling with thoughts too large for ordinary utterance. The writings of the Orphic poets were a rich storehouse of such fictions. For them, in common with the other earliest Greek speculators, images were the only vehicle of truth, and were used by a natural necessity, not of deliberate choice; and in this way, no doubt, the ancient legends of Greece came to be impregnated with a moral and religious meaning far higher than that which they originally possessed. But to assume, as Mr. Sewell appears to do, that the philosophical mythology of the age of Pisistratus was but the publication of the truths of an original revelation, known hitherto only to priests who were interested in concealing them under the garb of mysteries from the eye of the vulgar, is an hypothesis which can hardly be revived with success, after the rough treatment it has encountered at the hands of Lobeck and other critics, the very first of their day for learning, candour, and acuteness. To us this hypothesis appears as pernicious as we think it demonstrably baseless. Where, we would ask, does Mr. Sewell find any traces of an original revelation of "pure deism?" Not, certainly, in any part of the Hebrew Scriptures; and we know of no primeval revelation, in any sense of the word which Mr. Sewell would recognise, the record of which is not contained in them. If the mythology† of Greece leads us up to any revelation, it is to one, not of pure deism, but of pure pantheism, — a somewhat different matter. Mr. Sewell would do well to reconsider a view leading to a result which would be impious, if it were not absurd. A spirit of severe truthfulness is an indispensable requisite in every defender of the truth. In

* We have only seen extracts from Eberhard's book on this subject.

† We speak particularly of the mystical mythology. It is somewhat remarkable that Christian divines should be so fond of searching for fragments of an original theism in the secret worship of mother Earth.

handling so very momentous a question as that of God's dealings with mankind, and the extent to which philosophy can advance in its unaided feelings after the Source of all Good, considerations of expediency should be left to those in whose moral creed expediency usurps the place of right and wrong. We would not be understood to apply these remarks to the book before us in any personal or invidious way; but we cannot comprehend how any person so well informed as Mr. Sewell could have attempted to revive so very loose and hazardous a theory as that of the traditional origin of Greek philosophy, unless he had suffered his judgment to be unduly warped by vague apprehensions of danger from the opposite and now all but universally received opinion. We know not how the necessity of a definite historical revelation can be more convincingly shown, or the peculiarities of the Christian revelation more strikingly illustrated, than by that view which represents the whole of Hellenic civilization, in its three branches of art, polity, and philosophy, as the spontaneous and independent growth of Hellenic genius and character. So considered, the history of Grecian development is the record of a great experiment, tried under the most favourable circumstances, of what human reason could accomplish unaided by positive revelation; and surely it is no mean testimony to the truth of Christianity that, both in the form and matter of its communications, it may be shown to be exactly that which was wanting—the “sustaining and completing opposite” to the most elaborate system of pure rationalism which the world ever beheld. The following passage, extracted from a History of Moral and Metaphysical Philosophy which appears at the head of some of the recently published parts of the *Encyclopædia Metropolitana*, appears to us to come very near the truth in this matter.*

“As the *Republic*, like so many other of the Platonic Dialogues, closes with a mythus, and as the passage in the third book on Lying brings the whole subject of the use which Plato thought it lawful to make of fables and legends directly before us, it may be as well to make one remark on this subject. Throughout this dialogue, even more than in his other writings, it is evident that, dearly as he loved truth for its own sake, and firmly as he believed it could be contemplated in its pure essence, he yet felt that there was no criterion of truth so sure as that it governed practice as well as the law of life. To substitute a pure idealism for the faith of his country was never his object or his dream. He hated such attempts, not more for their hardness and cruelty than for their utter inconsistency with his whole doctrine. He left them to men who did not believe that ideas were substantial,—who thought that they were mere creations of the mind, and had nothing to do with living acts. While, then, he was very jealous of those stories which evidently hindered men from acknowledging goodness and truth as the ultimate ends of their existence, he was equally certain that somehow or other all great principles must have an investiture of *facts*, and cannot be fully or satisfactorily presented to man except in facts. And

* We sincerely hope that this Dissertation is destined one day to be published in a form that will make it as widely known as it deserves to be. We by no means express our full sense of its value, when we say that it appears to us by far the most important contribution which England has yet made to the philosophical study of the History of Philosophy.

if no such series of facts embodying and revealing truths were within his reach, rather than leave it to be fancied that his truths are bare naked conceptions of his mind, he will invent a clothing for them; it is the least evil of the two. But it is an evil; it exposed him to fearful contradictions; it often puts his love for truth in the greatest jeopardy. Then what pretence have those to the name of Platonists who *wish* to believe that there is no series of facts containing a revelation of supersensual and transcendent truths,—who think it an *a priori* probability that the deep want of such facts which Plato experienced has not been satisfied,—who are determined, even by the most violent treatment of historical evidence, to prove that, whenever a supposed fact manifests a principle, it must be a fable?"

We now come to a part of the Introduction, which we consider, with some drawbacks, the most valuable part of the work, and to contain many important hints for the students of Plato's philosophy. We allude to the chapters on the Republic, sixteen in number, with which the book closes. Of these, three are devoted to the consideration of the "outward form" of the Dialogue, which, as Mr. Sewell well observes, has always, in Plato, "an essential inherent conformity to the subject-matter." He has accordingly examined very minutely every indication from which the pursuits, circumstances, and character of the *dramatis personæ* can be inferred; and thence deduced, in many cases successfully, in all most ingeniously, the motives which determined Plato in their selection, and the classes of opinions, tempers, or prejudices of which they are severally designed as the exponents. An inquiry of this kind is an essential preliminary to the right understanding of every dialogue Plato ever wrote: his characters are individuals, it is true;—as much so as those of Shakespere; but they are not individuals merely,—they are the representatives of classes also; and we must ascertain this their general or symbolical meaning, if we would penetrate the secret drift of Plato's writings. Something has been done in this way by Ast; and Schleiermacher's Introductions abound in most pregnant hints; but very much still remains to be done by future interpreters, and we should rejoice to see Mr. Sewell pursuing the labours which he has here so well begun. His remarks on the character of Glaucon strike us as not only original, but true; and indicate a very fine and delicate perception of the nicer touches of Plato's pencil. This portion of the work presents a refreshing contrast to the slovenly and, it seems to us, confused chapters on the early* sophists. It is, we fear, impossible

* Particularly chapters vii. xv. and xvi. In the first of these, p. 50, Mr. Sewell has favoured us with an interpretation of the word σοφιστής, which appears in no dictionary to which we have access. "The sophists," he tells us, "were persons who professed to make others wise;" deriving the word not from σοφίζεσθαι, to profess wisdom, but from σοφίζειν, a word of his own imagining. We should not have noticed this *lapsus*, if it had not occurred immediately after an uncalled for, and, it seems to us, pedantic and conceited sarcasm on "a modern sophist" for a blunder not a whit less pardonable (all things considered) than his own. Mr. Sewell's translation of a passage in the Timæus, (p. 87,) is not the only other proof which this volume affords, that his knowledge of Plato would be improved by more accurate study of the language in which he wrote: Mr. Sewell has taken for serious a passage which every scholar must at once perceive to be ironical.

that Mr. Sewell should be brought to perceive, as clearly as his readers must, how very much the forms of antiquity are distorted when beheld through the smoked glass of contemporary passion and prejudice. The names of Mitford and Mitchell ought to be used as warnings, not as examples, in this respect.

The chapters which conclude the work treat of the subject-matter of the Republic. Many of our readers are doubtless aware of the controversies that have agitated and continue to agitate the learned world respecting the true end and scope of this magnificent master-work of Plato. The seeds of the controversy are involved in its double title: "The Republic, or a Dialogue concerning Justice." Earlier commentators—beginning with Aristotle, the earliest of all—have assumed the former of the two denominations to be the correct one, and have accordingly proceeded to criticise the several parts of the Dialogue in detail, as if its sole object were to furnish practical instruction to legislators in forming or altering constitutions. To such critics it is no wonder that the Republic should appear "visionary and enthusiastic, unpractical and extravagant;" and we can hardly be surprised to find that the manifest irrelevancy and injustice of their censures should have driven men of more genial and candid minds to reject altogether the hypothesis on which they are founded, and to adopt the second title of the Dialogue as containing the only true account of its author's purpose. They have considered the apparently political part of the work as merely subsidiary to the ethical, and they appeal triumphantly to Plato's own language in confirmation of this view. His imaginary polity is but a magnified picture of the constitution of man's inward nature, which it is the design of the Dialogue to unfold. The Republic is a Town of Mansoul; not an Utopia, or Atlantis, far less a Nephelococcygia, or City in the Clouds. This view has been adopted, with more or less exclusiveness, by the majority of German scholars; and if the choice lay between it and the one previously stated, we should not hesitate to give it the preference. Of the two it leaves far less of the Dialogue unexplained. But we own it does not appear to us to explain the whole; nor has it been satisfactorily shown that it was at all necessary for Plato to enter so minutely into the details of his commonwealth, had his only object been to illustrate the constitution of man's inward nature. Still, his own words forbid us, as distinctly as human language can, to imagine for a moment that he thought such a republic as that which he constructs, either an expedient or a possible form of government for human beings as they exist in *rerum naturâ*.* No man knew the actual workings of human nature better than Plato. Aristotle himself is not more eminently practical, where practical knowledge is applicable; and in that deeper knowledge which connects human thoughts and feelings with their outward manifestations, the

* See, among other passages, that very remarkable one at the end of the ninth Book.

scholar falls immeasurably short of his master. It would require more space than we can at present command to state our views fully on this subject, more especially as it would be necessary to support them by frequent quotations from Plato himself. We shall content ourselves with observing, that Plato, like Aristotle and all other Greek speculators, undoubtedly considered the science of ethics to be involved in that of politics; the nature of man in the nature of a state; moral in political justice; the inward life of the individual in the life of the nation, or according to Greek notions, the *city*, of which he is an integral portion. So considered, the two titles of the Dialogue presuppose, instead of excluding, each other. Neither title, as Mr. Sewell observes, "can be correct, which should exclude the other." They are linked together by "a very strong and indissoluble chain—the chain, which, in both history and speculation, binds together ethics and politics, the individual and the state; making the man the microcosm of the state, and the state the development of the man." (P. 205.)

We could wish that Mr. Sewell had been as successful in applying this idea, as he is clear in enouncing it; but the part of his work in which this should have been done is dark from excess of illustration, and confused from the very desire to explain. The elaborate comparison of Plato's commonwealth with the constitution of the Christian Church must lead, it appears to us, to hopeless misapprehension of both. Plato's *φύλακες* are possibly as like the Christian Priesthood as they are to a standing army; but his *ideas* find but a strange counterpart in the creed, the Lord's prayer, and the ten commandments. (P. 283.) Mr. Sewell's ingenuity appears to us to desert him in his attempt to support this most indefensible position. It may be true that Plato would have recognised in the Gospel the actual historical embodiment of that great ideal of humanity which he strove to develope and set forth in his writings; but it can hardly be that in the tablets of stone delivered to Moses he would have seen more than a transcript of those eternal ordinances which, with St. Paul, he held to be written on the heart of humanity.

We recommend the following passage, translated from Plato himself,* to all those who would know what Plato really thought about the nature and value of *positive ordinances*.

"It is assuredly necessary for men to make them laws, and to live according to laws; else are they no better than the most savage animals. The cause of this is, that no man's nature is of itself sufficient at once to understand the true political interests of mankind, and, having this knowledge, to combine with it the power and the will at all times to act up in practice to what is best. . . . Were there ever a man to arise, born into the world by express appointment of Heaven, of a nature capable of attaining to this twofold perfection, such a man would need no laws to control him. For there is no law and no ordinance greater or better than knowledge, (*ἐπιστήμη*); nor is it meet that the reason of any man be a subject or

* Laws, B. ix. p. 874.—9, 13, Bekker.

a slave, but contrariwise, lord of all,—if it be but true and genuine, and in its nature essentially free."

With this passage we take our leave of Mr. Sewell. It grieves us that, in a book which contains so much to commend, we should have found so much to protest against. We are not, however, in the slightest degree disposed to retract the recommendation with which our article commenced. We would only urge upon our youthful readers the lesson which none have more strongly inculcated than the author of this Introduction—the absolute necessity of seeking the interpretation of Plato in Plato himself, and the great need there is of caution in applying to his large and perfect intellect the measures and the forms with which his interpreters supply them. If they will set themselves faithfully and diligently to this task, they will be rewarded, not merely by deeper insight into the secret places of their own nature, but, it may be hoped, by increase of high and earnest feeling, and of that true self-reverence, without which zeal becomes fanatical and humility abject.

Sights and Thoughts in Foreign Churches and among Foreign Peoples. By FREDERICK WILLIAM FABER, M.A. *Fellow of University College, Oxford.* London: Rivingtons. 1842. Pp. 645.

NOR one of the least painful effects of the divided state of Christendom is the loneliness which must oppress the christian traveller, or the sojourner among his catholic brethren in other lands, when he is compelled to be absent from his island Church. And it is a healthful sign of the times, that we begin to feel this our isolation as a loss and judgment. Some, perhaps, are too hastily endeavouring to reconcile hearts, which require, perhaps still further than they have yet been visited with such divine mercies, the wholesome discipline of suffering and humiliation. Tears and prayers must go before catholic unity. It would be well were we from our hearts to realize, in all its bitterness, our humiliation. Mr. Hope, in his late able pamphlet, has drawn cheering auguries from the principle which may, under God, have instigated the desire of settling an Anglican Bishop at Jerusalem. We may be comforted by the reflection that our mistakes, if such there be, in this and other schemes, may be overruled to good. The harmony is wild and uncertain which preludes even the noblest strains: but it must be borne in mind that the sins and heart-burnings of centuries are not to be washed out by the first scanty tricklings from the stricken rock. Patience is a stern lesson; but, as we are not to be carried away presumptuously by the first seeming successes, so are we not to be cast down by the first reverses: rather are we to expect such trials as the most blessed steps towards perfect peace. Corunna and defeat trained us for Torres Vedras and victory. The spirit which is at work within us is too tumultuous and heady to

reckon much upon; but it may—nay, it must have within it—the earnest, if not the gift, of the blessing, if we are but self-distrusting and full of prayers. We must beware of superciliousness and haste: at once to plunge into such schemes as the entire resuscitation of our domestic Church, by the increase of schools, churches, and clergy, in almost every parish in England; to establish the Colonial Bishoprics; to multiply daily our missions to the heathen; simultaneously to open communication with every Church catholic and heretical body which owns the name of Christ; to expand our relations with the Greek Church, not only in Syria, but in Russia and Chaldea at the same time; to inquire and communicate respecting the Nestorians, Armenians, Copts, and Abyssinians, which efforts towards union are actually in progress; to revive and purify, and, if it may be, to catholicize the foreign reformed societies;—to have all this to do, and to be doing it at once, is a sufficient guarantee of life, but it may be the life of fever. Sedatives, not stimulants, are required at this critical moment. We have said nothing of the unceasing warfare which, in every street and village, we have to maintain against dissent out of the Church; and in almost every family against rationalism—we use the word for want of a better—and disobedience within it. It is well, though very awful, to know all our weaknesses at once; it is better, but still more oppressive, to try to repair every breach at the same moment. Yet some of them are sure “to be daubed with untempered mortar;” and, as we are to look for this, so we are not to be dismayed at it. We are not of those who think that “one false step will throw us back for centuries.” God forbid! the way of life is not described as strait and full of offences, for us not to expect many stumbles. And we may say this, not to encourage rash and unsteady minds, but to cheer those who are apt to look at the gloomy side of things. We shall have many a crash, and many a reverse, before we are much better than we are; but from every fall we must renew our confidence and our faith. It is in this spirit that we would have some otherwise alarming checks viewed; such as the recent desertions to Romanism, on the one hand, and the bitter and sectarian spirit, as developed in the late Exeter-Hall display of the Church Missionary Society (to take an instance far from solitary) on the other. It is well in this, as in the walk of human life and the conduct of those we love, not to be too critical of particulars; the spirit is the chief thing; and God may be pleased to set us right in settling details, if we are but faithful to Him in the main object.

That, amidst all this tumult of awakening love, our first yearnings should be towards Rome can excite no wonder. It is only in the spirit of human affection that we naturally turn in our desolation, “as soon as we come to ourselves,” like the son in the parable, to the friend from whom we have been last separated. There is a sense in which Rome may be called our spiritual mother; setting this aside, our once intimate relations with that great see,—her near-

ness,—her members who are mixed up, though schismatically, with our own,—and her legitimate authority on the Continent, with which our connexion is one of daily familiarity,—to say nothing of her services in preserving the one faith,—are reasons, and perhaps higher might be assigned, that our eyes should be first turned to Rome. We say that this is natural; and, though we lay ourselves open to misconstruction, we say that it is right. But we are bound to add, that this spirit is met by no corresponding advances—even if *our* feelings are worthy of this name—on the part of Rome. Where our position is understood, as it is in this country, we see no star in the clouds. Have our readers never seen a portrait of any Roman ecclesiastic which might too forcibly typify Rome's "cruel-hearted" policy? They might have learned to love him, as we had done, by his writings; but on canvass we find him stern, dark, lowering, inflexible, foreign, repulsive. Bland and winning in words, our ideal was faultless—such is Rome on paper and in theory: but we start back from the too faithful picture; in life the controversialist is found to be swart and full of bread—such is Rome in practice. If Rome did not know our position, our gifts, our standing in God's sight, our strivings, our humiliation, and our spirit, we might think better of her; but she does know us, and knowing us reviles us; and while every page of the *Dublin Review* is filled with unholy insults, with sarcasms, with misrepresentations and scoffings, we have no hope. We must, like our martyred Prelate, "feel that within us which will not let us be at one with Rome, until she be other than she is." She must learn to pour oil, instead of vitriol, into our wounds, before we can learn to respect, much less to love her.

Too many young and ardent minds seem to forget what Rome in action is: we recommend them a few months' continental travel; and the effect we suspect will be the same as it was on the late Mr. Froude—subduing, yet disheartening: "wretched Tridentines everywhere." They will think union a little further off than undergraduates imagine. From these faults Mr. Faber is, for the most part, free: even though he looks at catholicism under its mediæval, rather than its present character. True, he is too good a poet not to prefer the sunny side of the peach; and we are not of those who are inclined to blame him for this. It is much the most natural thing, especially in the young; and we make this apology for our author, lest some should say he was too neglectful of Rome's most serious errors, and, if so be, sins. His object is to purify and elevate his own feelings, and, through himself, those of his own brethren; and not to find fault. He knows that, if our probation be towards perfection, we lose a good deal of time in running down lanes in order to pelt our neighbour's windows, and he feels that too many among us—

"Put forward the highest possible claims for our Church often in a tone of pharisaical self-conceit, as though the usages and beliefs of the greater part of Christendom were of no account whatever in our eyes; and repeatedly

indulge in a very offensive sort of commiseration of Rome; forgetting that Rome's communion is much more extensive than our own, and comprehends wisdom and holiness which must demand the respect of every thoughtful and modest man."—P. 362.

This he would discourage: he would have us respect Rome any how; if we could, unite with her; by all means profit by her; but never in thought, with all this, to prove unfaithful to our own spiritual mother; he would say—

"Beware of ever doubting her. If you ever begin to doubt her divine commission, increase your fasts and vigils. There is but one thing more wicked than doubting our Church, it is—leaving her."—P. 365.

He says very earnestly and beautifully, though some might think affectedly—

"I have scarcely heard of an apostasy without tears. I have difficulties, but my sins account for them. O dear Mother Church! in whose womb of sanctified water I was regenerated, at whose plain altars I have received my Lord, and made His Body for His people, how should I leave thee the guide of my boyhood! how should I depart from the grave of my father and my earthly mother, who lie in one of thy consecrated yards! Oh, no! It is a better lot than such an one as I have deserved, to walk with thee to my grave these few years that are left, in somewhat of dimness; the three-score furlongs will soon be passed; and, as on the road to Emmaus, it is not that Jesus is not with us, but that our eyes are holden that we should not entirely know Him. Towards evening He will turn in with us, and tarry, and in the breaking of bread we shall some day recognise the Bridegroom, in the east part of the Bride's house. Clouds of controversy may beset our uneasy and forward youth; but holy living will cleanse the air, and the afternoon will be very tranquil, and we shall see to great distances and in a clear landscape."—Pp. 365.

And in a long, and less ambitious passage, he argues, for fiction's sake placing a Greek in the stead of a young Anglican priest, against those who are dissatisfied with our own Church, on the common grounds of the necessity to salvation of communion with Rome, when it can be had; of the alleged want of life among us; of the preference of the Latin ritual; and of the unpopularity and aversion which catholic views and feelings receive among us. The passage (pp. 608—625) is too long to quote, but we gladly refer to it. We extract the practical warning:—

"The Apostle teaches us that where God finds us, where His grace comes to us, there we should remain, not seeking to be freed even from a position disadvantageous, as we deem it, to our religious advancement. You find yourself in a Church, not surely by accident, but by God's Providence; what warrant have you for leaving that Church? Who can authorize you to go away? Is private judgment your ruler? I trust you have not so learned Christ. The presumption—a presumption sufficiently strong to act upon—is always in favour of the circumstances in which you actually find yourself. So long as you do not believe—and you hold no such fearful opinion—that the Greek [Anglican] Church is absolutely apostate and unchurched, her candlestick utterly removed, it is your duty to abide in her. Your allegiance is due to her, and you cannot be free from it without schism and rebellion. You are

a member of a Church; explain to me on Church principles, and from the precedents of Church history, what and where the door is by which you have the power to leave her, and who is to open it for you. Let your regrets be ever so vehement, your disapproval ever so strong, men's calumny or persecution ever so hard to bear, your own doubts ever so harassing, foreign claims ever so unanswerable, so long as there remains in your mind a conviction that it is *probable* or *possible* for your Church to be really a true branch of the Church Universal, I am unable to see what can warrant you in leaving it. Oh, beware! beware! This it is which is destroying catholic Unity and catholic Sanctity. Rome's modern doctrine of communion with St. Peter's successor, and modern England's want of realizing the catholic principles of Unity, are plunging the whole world into a depth of spiritual confusion, from which it scarcely appears that anything but a manifest and direct interposition of Providence can save us. Remain, therefore, where you are, for this plain reason—you have found no warrant yet for going away."—Pp. 618—620.

Mr. Faber's very interesting and thoughtful book—and it seems but the portion of a series—consists of detached sketches, thoughts, and impressions originating from an ecclesiastical survey of France, Northern Italy, and the shores and islands of Greece. It is anything but a mere guide-book; it has but little of the description, and none of the wretched details of inns and horses and carriages, and interesting acquaintances picked up in diligences and post-houses, in which consists the so-called spirit of modern books of travels. It is the faithful transcript of the mind of a warm-hearted young ecclesiastic; dutiful to his own branch of the catholic Church, yet with large sympathies for the great christian family of faith. As a composition it seems rather desultory and disjointed; and certain dialogues, in which a nameless stranger impersonates the middle ages, discussing all the vexed questions of this momentous era of the Church, are not very happy in a dramatic view. But with the thoughts maintained we hold very sincere sympathy; and the patient attention which Mr. Faber has given to the less familiar literature connected with the history of the papacy in its various fortunes in France, the Italian states, and the Empire, demands our grateful acknowledgment in proportion to its rarity, even among those who have been privileged with the training and academical fame of our author. Diction, perhaps, less poetic, and imagery and illustration less profuse, would improve the style; and what Mr. Faber lost in attractiveness he would gain in sinew. Subjects so grave seem—though in this writer's hands they only *seem*—unreal, when treated with over-elegance and refinement. Henry the VIIth's chapel has been called a "painfully beautiful" structure, from its elaborate and over-loaded decoration. Ornament and beauty may become fatiguing; and the only fault with which we charge the "Sights and Thoughts" is, that we desiderate a less lofty and humbler flight. But our readers ought to judge for themselves. The following may serve as specimens of Mr. Faber's excellences, and faults—if they exist elsewhere than in our own hyper-critical temper. This seems a very kindly example of what ought to be a traveller's temper:—

"It is an awe-inspiring privilege, if a man would only intelligently use it, to wander up and down the broad Continent, whose very countenance is seamed and furrowed by the lines of God's past providences, and the potent action of His already accomplished decrees, to take up here and there the links of some tremendous chain of mysterious arrangements, to gaze on the fair faces of old cities, whose character and fortunes have been distinct, peculiar, and each subserving, in this or that age, and in this or that manner, the cause of the Catholic Church of Christ. Is there not, to a christian mind, something very solemn and subduing in such spots as Paris, Avignon, Trent, Nice, Rome, Constantinople, Alexandria, and Jerusalem? Are they not all places where steps were taken which gave a peculiar shape and form to the Church? And not only is it a solemn thing to read the face of Christendom, whose cities are each words to be spelled out, telling secrets of the past, and having the foot-marks of the Invisible not yet worn out of their streets, when He passed there with His Church, to guard her and see her through; but it is a solemn thing from books, conversation with strangers, the kindling of thought in stirring localities, which we may hope is sometimes overruled to the discovery of truth, and from other sources of observation, to watch and take the shape and bearings of those huge masses of cloud which are casting here and there such ponderous prophetic shadows upon the Church, in motion here, and there at rest, dipping earthwards here because of sin, and there drawn awhile upwards, because of local prayer and holiness. It is a sight to make such a hush within one's soul, as though a little thought, or a restless thought, or an impure thought, might never inhabit there again, but be for evermore dislodged. Judgment has been done upon Asia: it seems still pausing over Europe. Only at a few epochs has the Church been so awfully, so deeply, with such vivid contrasts, chequered with light and shade as it is now; and oh! how painfully one longs to know what may be the fortunes of our little, separated, tempest-tossed Island-Mother!"—Pp. 121—123.

Our present condition—

"'You think, then,' I asked, 'that our condition is hopeful, even on your principles.' 'Yes,' replied [the man of the middle ages,] 'I do; many obstacles have been overcome which, at the beginning of the century, would have been considered insuperable. But there remains one behind which appears the most difficult of all, and I do not see how you are to get out of it. Yet, often, what seems the prime difficulty in a matter, thaws away, and vanishes no one knows how.' 'What is the difficulty to which you allude?' said I. 'It arises,' he replied, 'from a view of the historical character of your Church and her theology. The modern structure of your Church is revolutionary. It was rebuilt in haste; and, as with the Long Walls at Athens, fragments of tombs, statues, temples, and memorial pillars, were built into it, often upside down; and, when the work was done, you found you had enclosed the besieger's outposts within your city, instead of building him out altogether. You discovered two opposite religious tendencies united in your Church, one prevailing in this formulary, the other prevailing in that, both fettered together by the same tests, and subjected to the same conditions of theological thought, without either having the ability to exorcise the other. The history of your Church, and, indeed, of your country, since that time, has been neither more nor less than the history of those rival tendencies. For English history is peculiarly, and eminently, a theological history. The names of Hooker, Laud, and Ken, only symbolize epochs of the conflict; and Oxford is made now, whether with its good will or not, to typify to the other nations of Europe the old contest, renewed a fourth time under fresh and distinctive banners, a league of many circles, not the mere contingent of a solitary school. Here is the difficulty. One of these tendencies must devour the other, before you can be in any condition,

united at home, to work towards a unity abroad. Now, the champions of each tendency have surely an *equal* claim to have their consciences respected, and their interpretations permitted, so long as their subscriptions are honest, and their obedience to the lawful sources of spiritual power and theological interference hearty and consistent. Yet I do not see how any synodical step taken by the English Church now, could be anything but a condemnation of one or other of these tendencies, and its consequent ejection or departure from her pale: and the two tendencies are so evenly balanced in the country, and among the clergy, that the consequences would be tremendous.' 'But,' said I, 'suppose the tendency with which you sympathize were ejected, we might hope that'—— 'Do not suffer yourself to hope anything,' he replied; 'confusion, in such a case, *must* ensue, and in the middle of confusion *might* come ruin. Beware of wishing for persecution. Persecution is, it is true, the best of all things for the interests of a party, once waxed strong; but what is for the interests of a party is never for the interests of the Church. Mark my words: what is for the interests of a party, *as such*, is *never* for the interests of the Church.'—Pp. 175—177.

The proper estimate of the Roman ceremonial.

"This was the first great Church ceremony we had seen since we came abroad; and I looked in vain for the 'mummery,' disgusting repetition, childish arrangements, and so forth, which one reads of in modern travellers; who, for the most part, know nothing of the Roman service-books, and consequently understand nothing of what is before them. A heathen might say just the same, as the Puritans did say of us, if they entered one of our cathedrals, and saw us sit for the Epistle, stand for the Gospel, turn to the east at the Creed, bow at our Lord's Name, recite the Litany at a faldstool between the porch and the Altar, make Crosses on babies' foreheads, lay hands on small squares of bread; or if they saw men, in strange black dresses, with huge white sleeves, walking up and down the aisles of a country church, touching the heads of boys and girls, or wetting the head and hand of our kings and queens with oil, or consecrating buildings and yards. There *may*, of course, be very sad mummery in Roman services, as there is very sad irreverence oftentimes in English services; such, for instance, as dressing up the Altar in white cloths, with the plate upon it as if for the Holy Communion, when it is not meant there should be one, which is sometimes done in cathedrals, where the clergy themselves are in sufficient number to communicate, and strangers who have wished to stay have been told it will be very inconvenient if they do so. It may be hoped there are few Roman churches where such theatrical mummery as that is practised. However, whatever be the amount of Romish mummery, the gross ignorance of ecclesiastical matters exhibited by many modern travellers, who have spoken the most confidently about it, may make us suspect their competency to be judges on the matter; when we see that precisely the same common-place and offensive epithets might be applied with equal justice to us, by one who was a stranger or an enemy to our services; and, whatever changes people may wish for, the English ritual, characterized by a simplicity of which Christendom for many a century has not seen the like, will hardly be charged with mummery. All ritual acts must, from the nature of the case, be symbolical, being either a reverential imitation of sacred acts, or the sublime inventions of antiquity, whereby the Presence of God and His holy Angels is recognized and preached to the people, or fit and beautiful means for affecting the imagination of the worshipper, and giving intensity to his devotion. All service, not excepting the simple and strict imitation of our Blessed Lord's action at the institution of the most solemn rite in the world, must be dumb-show to a looker-on, who knows nothing of what it sets forth and symbolizes; and this

dumb-show such a looker-on, if he were pert and self-sufficient, would call mummery. The existence of Romish mummery is or is not a fact; and must, of course, be so dealt with: and its extent, also, is or is not ascertainable as a fact. But the improbability of its being nearly so extensive as modern travellers represent it, is so monstrous, considering that the Romanists are Christians, and Christians too at worship, that the vague epithets and round sentences, and the received puritan vocabulary of persons ignorant of Breviaries and Missals, cannot be taken as evidence. Indeed, in these days, we may justifiably require beforehand that a traveller shall know so much of what external religion is, and what are its uses, that he can comprehend and subscribe to the simple philosophy comprised in Wordsworth's definition of it:—

‘Sacred Religion! Mother of form and fear,
Dread arbitress of mutable respect.’”

Pp. 302—304.

The purity of the Greek Church. (We altogether dissent, by-the-bye, from what is said of the Nestorians and Armenians. If they are orthodox, why do they still retain their anathemas against the Catholics?)

“This purity is owing, in the first place, to her jealous preservation of the apostolic polity, and a devout clinging to those divine forms to which, as antiquity testified, it had pleased the Lord to tie His grace and promise of indefectibility. It would be easy to show how a humble belief in the supernatural grace of the blessed Sacraments, and a pure holding of the orthodox teaching regarding the Nature and Person of the Saviour, spring from the divine appointment of episcopacy, and are only secured by an adherence to it; but it would be out of place here. Yet it is instructive to note how the only heretical congregations, which have continued to live and abide upon the earth, are those which retained the episcopal succession; and it appears that, by God's blessing upon this humble clinging to this appointment, they have worked themselves clear of heresy. It seems admitted that the Nestorian Christians are now orthodox as to the Lord's unity of Person; and so far as my own experience goes, the Armenians seem equally orthodox as to His two Natures. This is a very singular and providential witness to episcopacy; indeed, the whole case of the Greek Church, whose chief characteristic has been, in her clergy, a jealous adherence to the ancient ecclesiastical forms, and in her laity, a profound submission to spiritual authority, appears to teach us that there is nothing in the Gospel of a merely outward nature, that grace is every where and in every thing, with an exuberance and transcending quickness, peculiar to the Christian covenant. Thus, by holding fast to what we have received, even where our single generation is unable to discern a meaning, or read a promise, or divine a blessing, we receive more than we wot of, and retain a power and life of which we are unconscious. It is impossible to meditate on the history of the Greek Church without being more and more astonished at its purity and completeness, its unblameable polity, its venerable ritual, its orthodox Creeds, its lawful Sacraments. The preservation of these things is owing to God's blessing upon a modest and devout temper, which clung always to forms, whether obviously divine, or so ancient as to be probably divine, or so catholic as that it was unsafe to stir them. The episcopate has been the bundle of myrrh at its bosom, repelling corruption from the heart.

“In the second place, the Greek Church has been kept together and in health by the pious observation of her fasts and feasts. This was observed by an English writer in the seventeenth century, and must be obvious to those who have travelled there. Indeed, there is in our nature so great a

tendency to debase and corrupt every thing, that religion, when sundered from external observances, rapidly evaporates into systems of feelings and words, and the concentrated power of faith is dispersed into a mere feeble literary opinion. Where sound words are not laid up within the consecrated precincts of a creed or symbolical hymn, right belief quickly disappears in the dissonance of conflicting sects. Where devout cravings are not gathered up and collected into liturgies, zeal rapidly becomes profaneness, fear degenerates into gloom, and love is lost in sinful familiarity. There is no true liberty of prayer except in this sweet imprisonment. This is one consideration; and another is, that in the very ancient liturgies, the receding waters of antiquity have deposited many a scrap and spar of apostolical usage and tradition, which, embedded in the soil, diffuse fertility around them, and give to the liturgy a power over the soul beyond its own power, and a sacred character which makes it venturesome to shift a single attitude or gesture of worship exhibited therein. And further, to a people like the Greeks, under the Mahometan yoke, without books, or, in most cases, the ability to read, such liturgies, with their significant rites and annual commemorations, represented year by year monumentally, as it were, the great facts and truths of the faith. The symbols of church-worship were the books of the people, and constituted their instruction while young, and their edification when come to mature years. This should be borne in mind whenever we speak of the somewhat dangerous extent to which the use of pictures is allowed in the Greek worship, and with which the porch and partition of the soleas are usually covered."—Pp. 586—589.

There are some things in this book which are over-fanciful, and almost unsafe, speculations; such as that on the Pagan view of Nature, which has an undefined and vague, almost Pantheistic, bias—though this is very far from the amiable author's intention; and one on the animal world: but we recommend it as a whole for one of the most graceful, well-lettered, and well-tempered books which have lately appeared. We augur great things from Mr. Faber when a few years have pruned his luxuriance. A kindly frost may do it: we cannot have much fruit without an over-abundant blossoming. It is much to his credit that he has been almost the first to vindicate the right spirit of a traveller. Unless we voyage in somewhat the spirit of pilgrimage we had better stay at home. Hear one who must be as great a favourite with Mr. Faber as he is with us:—

"In the middle ages the manner even of ordinary travelling had many advantages: young nobles, of high houses, would make their way on foot 'in formâ pauperis' with peasant's shoes, and staff in hand. Thus would they foster habits of simplicity and endurance, and that amiable taste for the beauties of nature, which is so closely allied to many virtues.—The scenes of life, too, with which travelling generally familiarized men, conduced to the formation of a noble and thoughtful character. They were not led by it to associate with the wretched godless crew which, in our own time, is annually discharged upon all the roads of Europe, from the pestilential dens of London and Paris. In general, a modern traveller is only transported from city to city, and from inn to inn; where the same dissipation, the same discourse, the same faces, accompany him: he is escorted frequently by atheists and epicures, as if by demons—

'Ah, fearful company! but in the Church
With saints; with gluttons at the tavern's mess.*

* Dante. Hell, xxii.

A wanderer in the middle ages, like Dante, might be traced, in his devious course, to an assembly in the sacristy of some church, or to some knight's castle among the mountains, or to a chamber in some monastery, in a wild and solitary region, or to a tower of some lord near a river, or to a rock adjoining some castle, on which he used to sit, or to a palace of some splendid patron of learned men, or to some banquet-hall in the house of some illustrious senator. These journeys had even occasionally the character of a pilgrimage. Peruthgarius, son of Theodald, attached to the court of Count Gerald, being despatched on a journey by that nobleman, and coming near the church of the Martyrs, in the town of Kentibrut in Thurgau, was admonished by his page to turn aside a little from the road, for the sake of prayer.* Before setting out the pilgrim provided himself with a commendatory letter, called a letter of communion: these letters were given not only to all clerks, but also to all laymen, in evidence of their being at peace with the Church; for, as Optatus Milevitanus says, 'The whole world was formed into one society and one communion.'† Thus the testimonial of catholic faith answered to the *σύμβολα*, or *tessera*, of the ancients. Humility, simplicity, and charity characterized the pilgrim's way.—In the old fabliaux of the two rich citizens and the labourer, the former going on a pilgrimage and being joined by a peasant, they all three travel on lovingly together, and join their provisions in a common stock.—St. Gerard set out on his journey with twelve companions of the clerical and monastic order, who with him might continually chant psalms or jubilations: they seemed to make the whole road one Church—the standard of the cross always preceding them.—Many travellers of the modern school feel themselves strangers and aliens as they pass through the nations of the Catholic Church; but the pilgrim of the middle ages had the consolation of finding his home in every church which he passed on the way. Everywhere he found the same holy rites, the same language which had been familiar to him from childhood.—Bounty to the poor was the virtue, more than all others, preeminently to distinguish the pilgrims; who never forgot that it was when travelling the good Samaritan practised that memorable work of charity, and that a hostel was the scene of it.—The hostels, or inns, which have succeeded in most places to the ancient foundations of charity, have, in catholic countries, still retained an aspect which gives them an interest in the estimation of devout or of romantic travellers. The inn-keeper of the middle ages took care to have holy images in the apartments of his hostel. On the bleak wild mountain of Radicoffani there is a solitary inn, in which is a chapel, where mass is said.—As in the primitive days of christian society, if a stranger showed that he professed the orthodox faith, and was in the communion of the Church, he was received with open arms wherever he went: to have refused him entrance would have been thought the same as to have rejected Jesus Christ Himself."—*Mores Catholici*, book iv. ch. 5.

Alas! shall it ever be that these things are other than a pleasant dream?

* Mabillon. *Acta Ord. S. Bened.* sæc. iv. 5.

† *Vid. Joap. Devoti Institut. Canonic.* lib. ii.

1. *A Manual of Electricity, Magnetism, and Meteorology.* By DIONYSIUS LARDNER, D.C.L. F.R.S., &c. Vol. I. Pp. 1—437. Longmans.
2. *Proceedings of the London Electrical Society. Session 1841-2.* Parts I.—IV. Simpkin & Marshall.

THE first of the above treatises proposes to supply that want of a comprehensive and systematic work on the kindred sciences of electricity and magnetism, which has been felt by all those who are desirous of obtaining a general but correct acquaintance with this fascinating department of physical science, without the almost impracticable toil of exploring the memoirs of learned societies, and the scientific periodical works in various languages, to which the mass of original productions, the fruit of philosophic labour for the last fifty years, has been consigned. The greater portion of the present volume is devoted to an Historical Introduction, in which we are furnished with a rapid, but sufficiently minute, narrative of the progressive discoveries which compose the ever-growing mass of electrical science. The subjects to be treated of in the body of the work are arranged under the heads of Electro-Statics, Electrical Machines, Voltaic Electricity, Electro-Chemistry, Magnetism, Electro-Magnetism, Thermo-Electricity, Terrestrial Magnetism, and Meteorology, so far as that part of physics is related to Electricity and Magnetism; and the work will conclude with a notice of the most important applications of these branches of science in the arts of life. In consequence of the length of the Introduction, the present volume contains only a portion of Book I., which is devoted to Electro-Statics, including an account of the construction and phenomena of the principal electrical machines.

"Six centuries before the christian era, Thales was acquainted with that property of amber from which ELECTRICITY derives its name;* and Theophrastus and Pliny, as well as other writers, Greek and Roman, mention that property of this and certain other substances, in virtue of which, when submitted to friction, they acquire the power to attract straws and other light bodies, as a magnet attracts iron.

"Nor were these the only phenomena which presented themselves to the ancients, and afforded them a clue to the foundation of this part of physics. . . . The luminous appearance attending the friction of those substances which exhibited electrical effects, was observed. The Roman historians record the frequent appearance of a flame at the points of the soldiers' javelins, at the summits of the masts of ships, and sometimes even on the heads of the seamen.† The effects of the torpedo and electrical fishes are referred to by Aristotle, Galen, and Oppian; and at a period less remote, Eustathius, in his Commentary on the Iliad of Homer, mentions the case of Walimer, a Gothic chieftain, the father of Theodoric, who used to eject sparks from his body; and further refers to a certain ancient philosopher,

* Ἠλεκτρον, amber.

† Cæsar, de Bell. Afr. cap. vi. Liv. cap. xxxii. Plut. Vita Lys. Plin. Sec. Hist. Mund. lib. ii.

who relates of himself that on one occasion, when changing his dress, sudden sparks were emitted from his person on drawing off his clothes, and that flames occasionally issued from him, accompanied by a crackling noise."—*Manual of Electricity*, &c., pp. 3, 4.

It was not until the beginning of the seventeenth century that these and other phenomena were regarded with any other eye than that of vacant and unfruitful wonder. At that time the work of scientific observation, with the still more important work of classification and inductive generalization, was commenced by Gilbert, an English physician; which he did in a treatise entitled *De Magnete*. In this treatise he gives a considerable list of bodies which possess the electric property. "Not only amber and agate attract small bodies, as some think, but diamond, sapphire, carbuncle, opal, amethyst, Bristol gem, beryl, crystal, glass, glass of antimony, spar of various kinds, sulphur, mastic, sealing-wax," and many others. He also mentions several of the circumstances which affect the production of electrical phenomena, such as the hygrometric condition of the atmosphere.

It will have been evident to our readers that the electrical phenomena observed at this early period would appear to be of a mechanical nature only, and analogous to those cosmical phenomena which depend upon the attraction of the several particles of matter for each other. The philosophers of this period were so far from recognising the essential differences between the special attractions which produce magnetic and electrical phenomena and those which are purely mechanical; so far were they also from being able to conceive of the attractive action of one body upon another at a distance, as in cosmical cases, without the intervention of some medium or the active presence of some effluvium; that the only way in which they could account for mechanical attractions was by likening them to that of the magnet upon iron. Magnetic action was taken as the *type* of attractive and repulsive agencies generally. Hence electricity also was regarded as a kind of magnetism. Gilbert, in the book above referred to, has a chapter, *De Coitione Magneticâ, primumque de Succini Attractione, sive verius Corporum ad Succinum Applicatione*. "The magnet and amber," he says, "are called in aid by philosophers as illustrations, when our sense is in the dark in abstruse inquiries, and when our reason can go no further." Gilbert approached these inquiries in the true spirit of philosophical induction, and justly condemns those of his predecessors who had "stuffed the booksellers' shops by copying from one another extravagant stories concerning the attraction of magnets and amber, without giving any reason from experiment." He distinguishes magnetic from electric forces; observing that, while the electric force attracts all light bodies, the magnetic attracts iron only. Gilbert is also the inventor of the name by which the science we are treating of is known; a name derived, as we have already seen, from the Greek name of that substance in which electric attraction was first observed.

Boyle, who verified and extended the experiments of Gilbert, does not appear to have advanced towards the discovery of any general law of these phenomena. The next material step was taken by Otto Guericke, of Magdeburg, (the inventor of the air-pump,) who contrived the first electrical machine.

"This apparatus consisted of a globe of sulphur, mounted upon a horizontal axis, from which it received a motion of rotation, by means of a common handle or winch. The operator turned this handle with one hand, while with the other he applied a cloth to the globe, the friction of which produced the electrical state.

"Aided by such apparatus, this philosopher discovered, that, after a light substance has been attracted by and brought into contact with any electrified body, *it will not be again attracted*, but, on the contrary, *will be repelled by the same body*; but that, after it has been touched by the hand, its primitive condition is restored, and it is again attracted."—*Manual of Electricity*, &c. p. 5.

This fact, namely, that there is an electric force of repulsion as well as of attraction, constituted an important addition to the infant science, when it had been duly verified by a sufficient range of discriminating experiments.

"Otto Guericke also showed that a body becomes electric by being brought near to an electrized body without touching it; but he offered no explanation of this fact, which, as will be seen hereafter, indicated one of the most important principles of electrical science."—*Manual of Electricity*, &c. p. 6.

Hawkesbee, who wrote in 1709, (*Physico-Mechanical Experiments*), and whose experimental labours are treated too slightly in the *Manual* under review, observed various additional cases of electrical repulsion; more particularly with regard to threads hanging loosely. But the honour of first distinctly grasping the general law of these facts belongs to Dufaye, whose experiments appear in the Memoirs of the French Academy, in 1733, 1734, and 1737. But before we speak respecting the theories of this philosopher, we must notice the experimental labours of his contemporary, Grey.

"About the year 1730 commenced that splendid series of discoveries which has proceeded with accelerated speed to the present day, and now forms the body of electrical science. Mr. Stephen Grey, a pensioner of the Charter-house, impelled by a passionate enthusiasm, engaged in a course of experimental researches, in which were developed some general principles, which produced important effects on subsequent investigations.

"The most considerable discovery of Mr. Grey was, that all material substances might be reduced, in reference to electrical phenomena, to two classes,—*electrics* and *non-electrics*; the former including all bodies then supposed to be capable of electric excitation by friction; and the other, those which were incapable of it. He also discovered that non-electrics were capable of acquiring the electric state by contact with excited electrics.

"It was in the prosecution of these experiments,"—namely, those which led to the above results,—"that Grey discovered that when an electrified tube was brought near to any part of a non-electric body, without touching it, the part most remote from the tube became electrified. He thus fell upon the fact which afterwards led to the principle of INDUCTION."—*Manual of Electricity*, &c. pp. 7—11.

We may here observe in passing, that, when a body is rendered electrical by the presence of an electrized body *not in contact with it*, it is said to be electrized by induction; and the electricity developed upon it is called induced electricity.

"The science, however, was not ripe for this great discovery; and Grey accordingly continued to apply the principle of induced electricity, without the most remote suspicion of the rich mine whose treasures lay beneath his feet."—*Manual of Electricity*, &c. p. 11.

Nor was this the only discovery which Grey missed: the history of every physical science being full of instances of a similar nature. In this respect, natural phenomena may be likened to those ingenious contrivances called *anamorphoses*, or rather to Stanfield's exquisite theatrical landscapes, which present to the misplaced eye nothing but a confused picture composed of distorted fragments; but when they are beheld from the true point of view, confusion gives place to order, distortion to symmetry; the unmeaning fragments blend into a significant whole, and the eye rests with satisfaction and delight upon a scene of beauty. But instead of dwelling upon failures, or upon discoveries just coming to the birth but not brought forth, we will proceed to the theories of Dufaye.

"Contemporary with Grey was the celebrated Dufaye; who, though not impelled by the same enthusiasm, nor exhibiting the same unwearied activity in multiplying experiments, was endowed with mental powers of a much higher order, and consequently was not slow to perceive some important consequences flowing from the experiments of Grey, which had eluded the notice of that philosopher.

"Dufaye, in the first place, extended the class of substances called electrics; showing that all substances whatever, except the metals and bodies in the soft or liquid state, were capable of being electrified by friction with any sort of cloth, and that, to secure this result, it was only necessary to warm the body previously. He also showed that the property of receiving electricity by contact with an excited electric was much more general than was supposed by Grey, and that most substances exhibited that property in a greater or less degree, when supported by glass well warmed and dried."—*Manual of Electricity*, &c. p. 12.

Dufaye also explained several of the phenomena exhibited in those experiments of Grey, on the ground of which he established his doctrine of the difference between electrics and non-electrics. But Dufaye's chief contribution to this department of electrical science was the discovery of the general law of electrical attractions and repulsions. "I discovered," he says, "a very simple principle, which accounts for a great part of the irregularities, and (if I may use the term) the caprices that seem to accompany most of the experiments in electricity. This principle is, that electric bodies attract all those that are not so, and repel them as soon as they become electric by the vicinity or contact of the electric body. . . . Upon applying this principle to various experiments of electricity, any one will be surprised at the number of obscure and puzzling facts which it clears up."

But Dufaye has the merit of a discovery of much higher order than this. "Chance," says he, "threw in my way another principle more universal and remarkable than the preceding one; and which casts a new light upon the subject of electricity. The principle is, that there are two distinct kinds of electricity, very different from one another; one of which I call *vitreous*, the other *resinous* electricity. The first is that of glass, gems, hair, wool, and many other bodies. The second is that of amber, copal, gum-lac, silk-thread, paper, and a vast number of other substances. The characteristic of these two electricities is, that they repel themselves and attract each other. Thus a body of the vitreous electricity repels all other bodies possessed of the vitreous, and on the contrary, attracts all those of the resinous electricity. The resinous also repels the resinous, and attracts the vitreous. From this principle one may easily deduce the explanation of a great number of other phenomena; and it is probable that this truth will lead us to the discovery of many other things."

"This was a discovery of the highest order, and in its consequences fully justified the anticipation, that 'it would lead to the discovery of many other things.' It is the basis of the only theory of electricity which has been found sufficient to explain all the phenomena of the science; and with the subsequent hypothesis of Symmer, and the laws of attraction developed by the researches of Coulomb, it has brought the most subtle and uncontrollable of all physical agents under the subjection of the rigorous canons of mathematical calculation."—*Manual of Electricity*, &c. p. 15.

For a considerable time, however, this discovery was comparatively neglected; while the single-fluid theory of Franklin, which was propounded some years later,—Dufaye's experiments and reasonings having been published in the *Memoirs of the French Academy* for 1733, while Franklin's experiments were made in 1747,—extensively prevailed; its extreme simplicity, (so long as we keep to the most elementary phenomena,) and the corresponding simplicity of the language in which the American experimentalist published his speculations, giving it a brilliant but a transitory reputation. "Nothing," says Priestley, in his *History of Electricity*, "was ever written upon the subject of electricity, which was more generally read and admired in all parts of Europe than those letters," written between 1747 and 1754, in which Franklin embodied the details of his experiments, and developed the laws which resulted from them. "There is hardly any European language," continues the Birmingham doctor, "into which they have not been translated; and as if this were not sufficient to make them properly known, a translation of them has lately been made into Latin. It is not easy to say whether we are most pleased with the simplicity and perspicuity with which these letters are written, the modesty with which the author proposes every hypothesis of his own, or the noble frankness with which he relates his mistakes when they were corrected by subsequent experiments." The Franklinian hypothesis, in general terms, was

this:—The earth is the great reservoir of the electric fluid; all bodies in their natural or unexcited state are charged with a certain definite quantity of this fluid, and this quantity is maintained in equilibrium upon the body by the attraction of the particles of the body for it. But a body may possess more or less electricity than satisfies its attractive force. If it possess more, it is ready to give up the surplus to any body which has less, or to share it with any body in its natural state. If it have less, it is ready to take from any body in its natural state a portion of its natural supply, and from the body surcharged with the fluid a proportionate share of its excess. A body having more than its natural quantity was said by Franklin to be electrified *positively* or *plus*; and one having less was said to be electrified *negatively* or *minus*. This hypothesis enjoyed the additional great advantage of being applied by the principal electricians of the day to the explanation of the very remarkable facts which were shortly after discovered, chiefly by Dufaye, Nollet, and Cunæus.

A luminous spark and a crackling noise not unfrequently accompany electric action. The most striking form of the production of the electric spark was that observed by Dufaye and the Abbé Nollet. "I shall never forget," says the abbé, "the surprise which the first electric spark ever drawn from *the human body* excited both in M. Dufaye and myself." This drawing of a spark from the human body was practised under various forms; the one which made "a principal part," as Priestley relates, "of the diversion of gentlemen and ladies who came to see experiments in electricity," being that familiarly known as "the electrical kiss."

By rendering the sudden actions which gave rise to these phenomena more intense, electricians obtained the electric *shock*. One of the first persons who succeeded in this experiment was Cunæus, a native of Leyden; who being engaged in certain manipulations with a vessel containing water, and in communication with the electrical machine, happened to bring the outside and inside of the vessel into connexion, by touching the outside with one hand, while with the other he touched a chain that communicated with the inside. The consequence was that he received a sudden shock in his arms and breast. The shock was probably not a severe one; but it was so wholly unexpected that Cunæus was filled with terror. Other experimentalists appear to have experienced the same effects under similar circumstances, about this time.

"Professor Muschenbroek and his associates having observed that electrified bodies exposed to the atmosphere speedily lost their electric virtue, which was supposed to be abstracted by the air itself, and by vapour and effluvia suspended in it, imagined that if they could surround them with any insulating substance, so as to exclude the contact of the atmosphere, they could communicate a more intense electrical power, and could preserve that power for a longer time. Water appeared to be one of the most convenient recipients for the electrical influence, and glass the most easy and effectual insulating envelope. It appeared, therefore, very obvious, that water inclosed in a glass bottle must retain the electricity given to it; and

that by such means, a greater charge or accumulation of electric force might be obtained than by any expedient before resorted to. In the first experiments made in conformity with these views, no remarkable results were obtained. But it happened on one occasion that the operator held the glass bottle in his right hand, while the water contained in it communicated by a wire with the prime conductor of a powerful machine. When he considered that it had received a sufficient charge, he applied his left hand to the wire to disengage it from the conductor. He was instantly struck with the convulsive shock with which electricians are now so familiar, and which has been since, and is at present, so frequently suffered from motives of curiosity or amusement.

"It is curious to observe how much effects on the organs of sense depend on the previous knowledge of them, which may or may not occupy the minds of those who sustain them. Those who now think so lightly of the shock produced by even a powerful Leyden phial, would be surprised at the letter in which Muschenbroek gave Réaumur an account of the effect produced upon him by the first experiment. He states that 'he felt himself struck in his arms, shoulders, and breast, so that he lost his breath, and was two days before he recovered from the effects of the blow and the terror.' He declared, 'that he would not take a second shock for the whole kingdom of France.'

"Nor was Muschenbroek singular in this extraordinary estimate of the effects of the shock. M. Allamand, who made the experiment with a common beer-glass, stated that he lost the use of his breath for some moments, and then felt so intense a pain along his right arm that he feared permanent injury from it. Professor Winkler, of Leipsic, stated, that the first time he underwent the experiment he suffered great convulsions through his body; that it put his blood into agitation; that he feared an ardent fever, and was obliged to have recourse to cooling medicines! That he also felt a heaviness in his head, as if a stone were laid upon it. Twice it gave him a bleeding at the nose, to which he was not subject. The lady of this professor, who appears to have been as little wanting in the curiosity which is ascribed to her own, as in the courage which is assumed for the other sex, took the shock twice, and was rendered so weak by it, that she could hardly walk. In a week, nevertheless, her curiosity again got the better of her discretion, and she took a third shock, which immediately produced bleeding at the nose."—*Manual of Electricity*, &c. pp. 18—20.

These results excited the utmost surprise among persons of every age, sex, and rank. The electrical shock was everywhere spoken of as "a prodigy of nature and philosophy." The experiment was repeated under a variety of forms; and as the excitement subsided, philosophers set themselves carefully to ascertain the essential circumstances and determining conditions of the electric shock.

"Muschenbroek observed, that if the glass were wet on the outer surface the success of the experiment was impaired; and Dr. Watson proved that the force of the shock was increased by the thinness of the glass of which the bottle containing the water was made. He also observed, that the force of the charge did not depend on the power of the electrical machine by which the phial was charged. Dr. Watson also showed that the shock could be transmitted undiminished through the bodies of several men touching each other.

"By further repeating and varying the experiment, Watson found that the force of the charge depended on the extent of the external surface of the glass in contact with the hand of the operator; and it occurred to Dr. Bevis that the hand might be efficient merely as a conductor of electricity, and in that case the object might be more effectually and conveniently

attained by coating the exterior of the phial with sheet-lead or tin-foil. This experiment was completely successful; and the phial, so far as related to its external surface, assumed its present form.

"Another important step in the improvement of the Leyden jar was also due to the suggestion of Dr. Bevis. It appeared that the force of the charge increased with the magnitude of the jar, but not in proportion to the quantity of water it contained. It was conjectured that it might depend on the extent of the surface of glass in contact with water; and that as water was considered to play merely the part of a conductor in the experiment, metal, which was a better conductor, would be at least equally effectual. Three phials were therefore procured and filled to the usual height with shot instead of water. A metallic communication was made between the shot contained in them respectively. The result was a charge of greatly augmented force. This was, in fact, the first electric battery."—*Manual of Electricity*, §c. p. 21.

Similar experiments, all tending to bring to light the theory of the phenomena of the Leyden jar, were made by the Abbé Nollet, M. de Monnier, and others, in France. By Canton, who just touched on the discovery of dissimulated electricity by showing that,

"If a charged phial be insulated, the internal and external coatings would give alternate sparks; and then, by continuing the process, the phial might be gradually discharged."—*Manual of Electricity*, §c. p. 23.

And by Wilson, in Dublin, who observed an almost "glaring instance" of *induction*, (although he failed to discover this great electrical principle,) in the fact that

"A person standing near the circuit through which the shock is transmitted, would sustain a shock if he were only in contact with any part of the circuit, or even placed very near it."—*Manual of Electricity*, §c. p. 23.

But the most striking experiments were those made by Dr. Watson in the presence of Mr. Martin Folkes, then president of the Royal Society, Lord Charles Cavendish, Dr. Bevis, and several other fellows of the Society. The scale on which these experiments were performed excited the admiration of Muschenbroek, who says, in a letter to Watson, "*Magnificentissimis tuis experimentis superasti conatus omnium.*" One of the most remarkable circumstances that was ascertained by means of these experiments was, that the transmission of electricity through a length of 12,000 feet was, to sense, *instantaneous*.

But the greatest discovery which adorns these earlier annals of electrical science, was that of the identity of electricity and lightning. The analogies between these two powers of nature were too obvious and striking to escape the observation of even the earliest speculators.

Dr. Wall, in a paper published in the "*Philosophical Transactions*," speaking of the electricity of amber, said that he had no doubt, "that by using a longer and a larger piece of amber, both the cracklings and the light would be much greater. *This light and crackling seems, in some degree, to represent thunder and lightning.*"

Mr. Grey, whose experiments have been already referred to, says, speaking of electrical effects,—

“These are at present but ‘in minimis.’ It is probable that in time there may be found out a way to collect a great quantity of electric fire, and consequently to increase the force of that power, which, by several of these experiments, (*‘si licet magnis componere parva,’*) seems to be of the same nature with that of thunder and lightning.”—*Manual of Electricity*, &c. pp. 37, 38.

The Abbé Nollet, in his “*Leçons de Physique*,” which was published in the year 1748,—two years before the publication of Franklin’s conjectures on the same subject, and four years before the once-famous experiment of the same experimentalist, made by means of a kite,—writes still more explicitly: “If any one,” he says, “should undertake to prove, as a clear consequence of the phenomenon, that *thunder* is, in the hands of nature, what *electricity* is in ours,—that those wonders which we dispose at our pleasure are only imitations, on a small scale, of those grand effects which terrify us, and that both depend on the same mechanical agents; if it were made manifest that a cloud prepared by the effects of the wind, by heat, by a mixture of exhalations, &c. is in relation to a terrestrial object what an electrified body is in relation to a body near it not electrified, I confess that this idea, well supported, would please me much; and to support it, how numerous and specious are the reasons which present themselves to a mind conversant with electricity! The universality of the electric matter, the readiness of its action, its instrumentality and its activity in giving fire to other bodies; its property of striking bodies externally and internally, even to their smallest parts (the remarkable example we have of this effect even in the Leyden jar experiment, the idea which we might truly adopt in supposing a greater degree of electric power);—all these points of analogy which I have been for some time meditating, begin to make me believe that one might, *by taking electricity for the model*, form to oneself, *in regard to thunder and lightning*, more perfect and more probable ideas than any hitherto proposed.”*

But it was not until Wilke and Æpinus had obtained clear notions of the effect of electric matter at a distance, that the real condition of the clouds could be well understood. In 1752, however, D’Alibard, and other French philosophers, being desirous of verifying Franklin’s conjecture as to the analogy of lightning and electricity, erected a pointed iron rod, forty feet high, at Marli. The rod was found to give out electrical sparks when a thunder-cloud passed over the place. This experiment was repeated in various parts of Europe, with similar successful results. Some months afterwards Franklin varied the form of the experiment, by sending up a paper kite during a thunder-storm. He afterwards related the results, and described the methods he pursued, with so much clearness and animation of style, and depicted his various feelings during the progress of the

* Nollet, *Leçons de Physique*, tom. iv. p. 315, 8th edition.

experiment, with so much of that garrulous simplicity and earnestness which impart so peculiar a charm to the writings of Kepler, that he succeeded for a time in attaching his own name to these brilliant discoveries. The writer of the "Manual" under review, labours hard to establish Franklin's exclusive claim to the character of an independent and first discoverer in this department of physical science; but his own dates refute him. The American experimentalist appears to have the same claim to this distinction, which Amerigo Vespuccio had to give his own name to the continent which was discovered by Columbus.

Mr. Whewell, in his admirable "History of the Inductive Sciences," has fairly assigned to Franklin his real merits, and has satisfactorily accounted for his exaggerated fame. "Though, after the first conception of an electrical charge as a disturbance of equilibrium," he observes, "there was nothing in the development or the details of Franklin's views which deserved to win for them any peculiar authority; yet his reputation and his skill as a writer gave a considerable influence to his opinions. . . . Franklin's real merit as a discoverer was, that he was one of the first who distinctly conceived the electrical charge as a derangement of equilibrium. The great fame which in his day he enjoyed, arose from the clearness and spirit with which he narrated his discoveries; from his dealing with electricity in the imposing form of thunder and lightning; and partly, perhaps, from his character as an American and a politician; for he was already, in 1736, engaged in public affairs as clerk to the General Assembly of Pennsylvania, though it was not till a later period of his life that his admirers had the occasion of saying of him—

"Eripuit coelis fulmen sceptrumque tyrannis."*

Franklin had a strong craving after material utility. This led him to suggest the application of the new discovery to the purpose of preserving buildings from being struck by lightning. We will give this suggestion, and the experiments upon which it rested, in his own characteristic words. "Take a pair of large brass scales, of two or more feet beam, the cords of the scales being silk. Suspend the beam by a packthread from the ceiling, so that the bottom of the scales may be about a foot from the floor; the scales will move round in a circle by the untwisting of the packthread. Let an iron punch (a silver-smith's iron punch, an inch thick, is what I use) be put on the end upon the floor, in such a place as that the scales may pass over it in making their circle; then electrify one scale by applying the wire of a charged phial to it. As they move round, you see that scale draw nigher to the floor, and dip more when it comes over the punch; and, if that be placed at a proper distance, the scale will snap and discharge its fire into it. But if a needle be stuck on the end of the punch, its point upwards, the scale, instead of drawing nigh to the

* Whewell, *History of Inductive Sciences*, vol. iii. pp. 22, 23.

punch and snapping, discharges its fire silently through the point, and rises higher from the punch. Nay, even if the needle be placed upon the floor near the punch, its point upwards, the end of the punch, though so much higher than the needle, will not attract the scale and receive its fire; for the needle will get it, and convey it away, before it comes nigh enough for the punch to act.

"Now, if electricity and lightning be the same, the conductor and scales may represent electrified clouds. If a tube (conductor) of only ten feet long will strike and discharge its fire on the punch at two or three inches distance, an electrified cloud of perhaps ten thousand acres may strike and discharge on the earth at a proportionally greater distance. The horizontal motion of the scales over the floor may represent the motion of the clouds over the earth, and the erect iron punch a hill or high building; and then we shall see how electrified clouds, passing over hills or high buildings at too great a height to strike, may be attracted lower till within their striking distance. And lastly, if a needle fixed on the punch with its point upright, or even on the floor, below the punch, will draw the fire from the scale silently, at a much greater than the striking distance, and so prevent its descending towards the punch; or if in its course it would have come nigh enough to strike, yet, being first deprived of its fire, it cannot, and the punch is thereby secured from the stroke:—I say, if these things are so, may not the knowledge of this power of points be of use to mankind in preserving houses, churches, ships, &c., from the stroke of lightning, by directing us to fix, on the highest parts of those edifices, upright rods of iron, made sharp as a needle, and gilt, to prevent rusting; and from the foot of these rods, a wire down to the outside of the building into the ground, or down round one of the shrouds of a ship, and down her side till it reaches the water? Would not these pointed rods probably draw the electrical fire silently out of a cloud before it came nigh enough to strike, and thereby secure us from that most sudden and terrible mischief?"*

So completely was Franklin's mind occupied with the idea of the practical application of science, that even his mirth is mechanical. Writing to Mr. Collinson, he says, "Chagrined a little that we have hitherto been able to produce nothing in this way of use to mankind, and the hot weather coming on, when electrical experiments are not so agreeable, it is proposed to put an end to them for this season, somewhat humorously, in a party of pleasure on the banks of the Schuylkill. Spirits, at the same time, are to be fired by a spark sent from side to side through the river, without any other conductor than the water; an experiment which we some time since performed to the amazement of many. A turkey is to be killed for dinner by the *electrical shock*, and roasted by the *electrical jack*, before a fire kindled by the *electrified bottle*; when the healths of all the famous electricians of England, Holland, France, and Germany, are to be drunk in

* Letters, p. 235.

*electrified bumpers, under a discharge of guns from the electrical battery.**

The subject of atmospheric electricity now began to occupy the attention of the philosophers who were labouring in this department of physical science; the most acute and indefatigable of whom was Beccaria, who, in 1753, published a treatise on electricity, at Turin, and a series of letters on the same subject, at Bologna, in 1758.

"This profound philosopher, and acute and accurate observer, has left in the history of electricity traces of his genius, second only to those with which Franklin and Volta impressed it. Beccaria was the first who diligently studied and recorded the circumstances attending the phenomena of a thunder-storm. He observes, that the first appearance of a thunder-storm (which generally happens when there is little or no wind) is one dense cloud, or more, increasing rapidly in magnitude, and ascending into the higher regions of the atmosphere. The lower edge is black, and nearly horizontal; but the upper is finely arched, and well defined. Many of these clouds often seem piled one upon the other, all arched in the same manner; but they keep constantly uniting, swelling, and extending their arches. When such clouds rise, the firmament is usually sprinkled over with a great number of separate clouds, of odd and bizarre forms, which keep quite motionless. When the thunder-cloud ascends these are drawn towards it; and as they approach they become more uniform and regular in their shapes, till, coming close to the thunder-cloud, their limbs stretch mutually towards one another, finally coalesce, and form one uniform mass. But sometimes the thunder-cloud will swell and increase without the addition of these smaller adscitious clouds. Some of the latter appear like white fringes at the skirts of the thunder-cloud, or under the body of it; but they continually grow darker and darker as they approach it.

"When a thunder-cloud, thus augmented, has attained a great magnitude, its lower surface is often ragged; particular parts being detached towards the earth, but still connected with the rest. Sometimes the lower surface swells into large protuberances, tending uniformly towards the earth; and sometimes one whole side of the cloud will have an inclination to the earth, which the extremity of it will nearly touch. When the observer is under the thunder-cloud, after it has grown large and is well formed, it is seen to sink lower, and to darken prodigiously; and, at the same time, a great number of small clouds are observed in rapid motion, driven about in irregular directions below it. While these clouds are agitated with the most rapid motions, the rain generally falls in abundance; and if the agitation be very great, it hails.

"While the thunder-cloud is swelling and extending itself over a large tract of country, the lightning is seen to dart from one part of it to another, and often to illuminate its whole mass. When the cloud has acquired a sufficient extent, the lightning strikes between the cloud and the earth in two opposite places, the path of the lightning lying through the whole body of the cloud and its branches. The longer this lightning continues, the rarer does the cloud grow, and the less dark in its appearance, till it breaks in different places and shows a clear sky. When the thunder is thus dispersed, those parts which occupy the upper regions of the atmosphere are spread thinly and equally, and those that are beneath are black and thin also, but they vanish gradually without being driven away by the wind."—*Manual of Electricity*, &c. pp. 61—63.

Beccaria also anticipated, with singular sagacity, the fundamental

* Letters, p. 210.

principle of electro-magnetism, and terrestrial magnetism; but we reserve this part of the subject to a future article. Contemporaneously with Beccaria, Canton prosecuted similar inquiries in England. The chief discovery due to Canton was, that the electricity developed in the friction of the same substance is not always of the same kind. Thus glass is capable of being electrified *negatively*, to use the language of the Franklinian hypothesis; or in the phraseology of Dufaye, of exhibiting *resinous* electricity.

Lemonnier was another contemporary of Beccaria. By means of an apparatus erected at Germain-en-Laye, he showed that the electricity of the atmosphere undergoes periodical variations in the course of every twenty-four hours.

"Beccaria determined the law of these variations, and was the first who demonstrated that at all seasons, at all heights, and in every state of the wind, the electricity of an *unclouded* atmosphere is positive. He found no indications of electricity in the air in high winds, when the firmament was covered with black and scattered clouds, having a slow motion in a humid state of the air; but in the absence of actual rain, he found that in changeable squally weather, attended with occasional showers of snow, hail, or rain, the electricity was very variable, both as to quantity and quality, being sometimes feeble, and sometimes intense; sometimes positive, and sometimes negative."—*Manual of Electricity*, &c. pp. 68, 69.

We have once or twice had occasion to observe that more than one of the earlier experimentalists touched upon the great principle of *induction*; a principle of great generality, and embracing in its range nearly the whole domain of electrical phenomena. The time was now come for this principle to obtain due recognition, and to be employed as the key-stone to bind into one solid whole, those scattered facts which the experimental labours of electricians, from Gilbert downwards, had brought to light. This result was due chiefly to the patient and able researches pursued at Berlin by Wilke and Æpinus. These researches were carried forward by Volta; of whose remarkable labours we shall speak more in detail when we come to treat of the history of electro-dynamical discovery. It now only remains for us to glance at the labours of Coulomb, as closing our notice of *the history of the discovery of the laws of electrical phenomena*, and as preparatory to a future consideration of *the history of the progress of electrical theory*.

"The year 1785 formed an important epoch in the history of electrical science, marking, as it did, the commencement of those labours by which Coulomb laid the foundations of *electro-statics*. This great experimental philosopher was the first who really brought the phenomena of electricity within the reach of numerical calculation; and thereby prepared the way for his followers in the same field, to reduce this most subtle of all physical agents to the rigorous sway of mathematics. It is to Coulomb we owe it that statical electricity is now a branch of mathematical physics."—*Manual of Electricity*, &c. p. 83.

We have now conducted our readers to the end of the first distinct stage in the history of this brilliant science. We shall shortly resume

our labours, by entering upon the history of the closely related sciences of Magnetism and Electro-Magnetism. We shall then be able to consider the subjects of Voltaic Electricity and Electro-Chemistry; concluding all by as full an account of the *theories* which the electricians of our own day are endeavouring to construct by the aid of experiment and mathematical analysis, as will be interesting or intelligible to the general reader.

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1. *Village Pencillings, in Prose and Verse.* By ELIZABETH PIERCE. London: Pickering. 1842. Post 8vo. pp. 285.
 2. *The Life and Defence of the Conduct and Principles of the venerable and calumniated Edmund Bonner, Bishop of London, in the Reigns of Henry VIII., Edward VI., Mary, and Elizabeth; in which is considered the best Mode of changing the Religion of this Nation.* By a TRACTARIAN BRITISH CRITIC. Dedicated to the Bishop of London. London: Seeley and Burnside. 1842. 8vo. pp. xxv. xiv. 382.

WE fear that the great fight is over. *Conclamatum est.* There seems to be no remedy for it; we have but to lay down our arms and surrender unconditionally; to march out with the honours of war is now hopeless. Till lately, we had some rather brilliant anticipations for the catholic cause,—we have more than once expressed them; but we find that we sounded the trumpet before the battle was won: with shame and sorrow we humble ourselves in the dust. Alas! for Church theology! For ten dreary years has she stood a fiercer than Trojan siege, and, like her, has she at last been doomed to fall, and in a yet more inglorious way. No Grecian horse, teeming with the secret arms of four, or forty, tutors; nor Mr. Sinon Golightly has betrayed her; in no fairly-foughten field has she been vanquished; neither Argive flames have razed her walls, nor domestic seditions opened her gates. We have experienced the fate of Abimelech; we have been reserved for no warrior's hand; we might not even gain the mercy of a friendly sword; but men "should say, A woman slew him." Alas, our dear and cherished creed!

"Occidis, Argivæ quam non potuere phalanges
Sternere, nec Priami regnorum eversor Achilles:
Hic tibi mortis erunt metæ: *dux fœmina facti.*"

This theological Penthesilea, Camilla, Thomyris, Semiramis, Boadicea, Hippolyta, Clorinda, Britomart—all in one—is, know all men, Mrs. Elizabeth Pierce; wife, we presume, of the Reverend W. M. Pierce, Perpetual Curate of West Ashby, county of Lincoln. We are thus particular, because we are quite sure that such particularity will please the lady, since she has prefixed to her very prettily-bound

book a very smart, sharp, steel engraving of the principal street of the said West Ashby, with a square-towered church; also a Parsonage-house, conveniently situated to the west of the said church, from which it is only separated by a very tasty shrubbery and parterre, "pleasure grounds, designed and laid out in excellent style, interspersed with divers American shrubs and flowering evergreens," as our friend George Robins has it: also a portrait of herself, we presume, sauntering up the sunny side of West Ashby street, with a basket—like the celebrated one of Miss Constance Duff—containing, we suppose, the choicest productions of the Religious Tract Society, one of which, in this graceful engraving, she is apparently about to deliver at the white cottage occupying the right hand corner. Her own book is our authority for this "Pencilling."

We are about to do a very naughty thing; to publish a lady's billet. True, it did not reach us redolent of musk, with white wax and lace-bordered envelope; for then we must have held it sacred; we should have laid it up with our choicest *κειμήλια*; to use her own sweet words, we should have

— "closed the mine where lies the gem,
And sealed it with a sigh."—P. 32.

But we received it through the prosaic medium of our respectable publisher, in the unpoetical guise of a printed fly-leaf, within the cover of the *Pencillings*; and here it is:—

"The Reviewer of *Village Pencillings* would confer an obligation, by kindly paying particular attention to its varied contents, and especially to the essay entitled 'The Light of the Parsonage,' which is a defence, by the wife of a Clergyman, of the Lawfulness of Marriage to the Protestant Ministry of the Church of England; a subject now much mooted by the Puseyites, who, in their extreme zeal for the celibacy of the Clergy, with other attempted revivals of Romish peculiarities, have *branded* the domestic condition of the Anglican Priesthood, as a state of profane concubinage."

"177, PICCADILLY."

And a very modest, delicate, sensible, lady-like note too; we are rather proud of it. By what soft bribery Mrs. Pierce has won us to her own sweet will, we are bound by all the laws of gallantry to conceal; but we have, as she requests, paid "particular attention to the varied contents of *Village Pencillings*, and especially to the essay entitled "The Light of the Parsonage;" and we are bound to say—and we now speak seriously—that a volume more contemptible in design and execution, in spirit and in diction, we never read. When the wife of an English Clergyman, abetted, of course, by her husband, challenges, in this unexampled way, the attention of the conductors of this Review to her absurd book, we feel it to be the duty of a Christian Remembrancer to remind this lady and gentleman of a certain couple called Ananias and Sapphira, and to recommend them to lay to heart the moral obligation of the ninth commandment, and to ponder what the Catechism—if the Catechism is to be found in the theology of West Ashby—means by "evil speaking, lying, and

slandering;" for we need scarcely add, that to say that Dr. Pusey, himself a widower, or one or more of those writers whom she is pleased to call "Puseyites," have "*branded* the domestic condition of the Anglican priesthood as a state of profane concubinage," is a wicked falsehood, maliciously invented, and libellously circulated. We do not charge Mrs. Pierce with this falsehood: she, poor thing, only writes upon hearsay; but it is a lie, nevertheless.*

This immodest *affiche* will have led our readers to anticipate that Village Pencillings is a very unfeminine book: it strikes us as being so. There are weak minds, which, though not yielding to positive indelicacy in words, seem always floating in a hazy atmosphere—half warm and languid, and half pious. We feel that we cannot trust ourselves in describing more fully what we mean; and we are far from saying that Mrs. Pierce intends what she says; but the following may indicate this unsafe sort of writing, which our readers may take, metre, syntax, and meaning, as they find it.

"When roseate rays light the earth-born bower,
And the calm repose of the sunset hour
Bid voiceless thoughts from the heart-cells bring
Incense to bear on seraphic wing,
Pensez à moi.

"When the love-glance beams in each gleeful eye;
And the smiles of affection dance buoyant by,"
&c. &c.

These words, we believe, do Mrs. Pierce great injustice; she can have no sort of feeling that this is all very bad; and therefore we deem it right to show her how she injures herself and her own good, we trust, and amiable nature, by wandering from her appointed sphere of duties in writing at all. We speak of her all along as an authoress; and as she adopts writing as a mere mask, to us she is but an *εἰδώλον*, as unreal and shadowy as her assumed character. She will, we are sure, be as much shocked as ourselves by finding what is the sad tendency of words and sentiments which she uses as vague prettinesses, and nothing more. We charge her rather with no meaning than a bad meaning.

This same fantastic unreality, this *mirage* of unmeaning words, pervades every page of the "Pencillings:" rosy clouds, and sweetest breezes, fevered brows, and yearnings of love, "affection's star-lit cave," "manly beauty, and raven hair drooping in curls over his clear brown forehead" (p. 158), and so forth. This is nonsense, we know, but it may be very mischievous; so we feel it a duty to protest decidedly against it. The christian virgins of England are not to

* The fact is, that aspersion of concubinage was cast on the married clergy by that very injudicious person, Mr. Wackerbarth, after his secession to the Romish schism in this country. It occurs in his wrong-headed tract "Egyptian Bondage." And it is obvious that this gentleman would, when he used the expression, be as desirous to disclaim any community with Dr. Pusey, as the Oxford school are compelled to disclaim him and his works, as well those written before, as after, his apostasy.

be seduced by this spiritual voluptuousness, though Laura-Matilda and Mrs. Robinson re-appear under the form of a Clergyman's wife. The christian life is not a bower of bliss; the blossoms and scents, the glances and melodies of a Persian heaven, are not the "strait and narrow path;" our daily cross, and the stern strife and contest of good angels and evil spirits about the "world which now is," is far too awful and too personal to be sugared down into ballads and romancettes. "Young men and maidens, old men and children," as we all require, so must we have, in every age and station of life, a more subdued and subduing teaching. The imagination, like the body, must be trained by a lenten discipline.

To urge upon the wife of the incumbent of three cozy livings* in the county of Lincoln, with her avowed horror of celibacy, anything like personal self-denial, sitting at her ease in the drawing-room, or strolling into "the conservatory," and watering "agapanthus," or pacing round "the little Swiss parterre begemmed with the brilliant verbenas and the fuchsia's coralline pendants" (p. 5), is, we fear, Quixotic enough. Somebody, whom she calls an "ascetic," seems to have undertaken the task; he thought Mrs. Pierce

"A butterfly, thoughtless and gay;

"He said that her summer was waning,

The bloom of her youthfulness past;

That the world her soul was enchaining,

The bliss of hereafter to blast."—P. 191.

Sage counsel too! and if the lady be too self-indulgent to see its wisdom, we recommend her to chasten her fancy, as a fit preparation for some bodily mortification, which would do her much good. It is a sad fate to have all the luxuries and comforts of a snug country parish; and if ladies, be they young or middle-aged, cannot more rigorously control their imagination or their tumultuous feelings than Mrs. Pierce has done, they had better forswear poetry and printing, than write so offensively, alike both to good taste and true plain christian temper, as she has unwittingly done. On the subject of clerical celibacy, we design to speak when we recur to Mr. Gresley's "Bernard Leslie;" and now we must make short work with Mrs. Pierce, promising to renew our acquaintance with this "Light of the Parsonage," on her pet topic, at a future occasion.

1. Her grammar:—

"Welcome, sweet May! with village pole rear'd,

Roses and pinks with woodbine entwine;

Garden and grove remorseless are clear'd,

Decking the scene peculiarly thine."—P. 176.

This confusion of adverb and adjective is a license rather common in feminine composition: *ex. grat.*—

* See the Clergy List, *sub nomine*.

"And when the child, to manhood grown,
Has choked the seed so *careful sown*."—P. 40.

—— "The languid form of age,
Whose silvery *locks*, adown the furrow'd cheek,
Of many a winter *tells* on Time's long page."—P. 243.

"So *yawns* Hade's (!) dark caverns."—P. 271.

"Thy task now fulfill'd, *thou 'Ariel' May*,
Who the warrior's birth-couch *bare*."—P. 183.

2. Her diction :—

"The *owl's* left her rural bower."—P. 150.

"For man, thou'st made in earliest days,"—P. 89,

being an address to "the Sabbath," by which name it is just possible that Mrs. P. may mean to caricature the Lord's Day : otherwise we cannot agree with our authoress that Saturday, which is the only Sabbath spoken of in Scripture, is either "the welcome one," *par excellence*, or "the hallowed one," to parsons, or to parsons' wives.

3. Her prosody :—

"Welcome, sweet May! thy choral bands sing,
Carolling high thy praises afar;
Melody's strains they gleefully bring,
Heralding forth thy triumphal car."—P. 175.

Sidney tried his hand at hexameters ; so did Southey ; and here is Mrs. P.'s "Harvest," p. 193.

"August has breath'd her last sigh on the autumnal brow of September,
Leaving him executor of her wealth in the fruits of her sunny toil :
And earth, the garden of nature, has spread forth her enamelled robe,
Inviting the ephemera, who live on her bounty,
To cull sweets from the flower, bloom from the fruit, and grain for the garner."

The remainder passes our powers of scansion ; and now that Hermann is gone, we leave it as a crux to all metre-mongers. Talk of Burney's Tentamen ! we offer a prize for the best dissertation De Metris Piercianis ; we venture, with all humility, to suggest the Dactylicus Logædicus.* The system is certainly asynartetus ; we are not sure that it must not be relegated to the ἀπολελυμένον, or *canticum solutum*. Take a specimen.

"A faint glimmer in the east—and behold, the golden eye beams o'er the
cheek of earth,
That, radiant in new-born loveliness, blushes beneath its ardent gaze.
See'st thou the insect weaving the wreathed mist ?
Mark how she threads the netted gossamer,
And say, O man ! art thou better than this frail *aéronaut* ?
Hast caught no unwary one in thy tangled meshes ?"—P. 195.

* Logædicos versus grammatici vocarunt, qui ob dactylICI et trochaICI numeri conjunctionem medii inter cantum et communem sermonem viderentur.—*Elementa Doctrina Metricæ*, lib. ii. c. 30.

"Man talketh of himself, who is a shadow—and keepeth silence of his God, who created it—

Of Him who is the substance—the essence—and the life :
But call thou upon Him, for He turns the wheel of destiny ;
And thou art blessed by the ruling Sovereign of the skies :
And know that poverty is the blight and the famine of sloth,
While plenty is the golden harvest of industry."—P. 198.

4. This childish nonsense might have passed with only a smile from us, had it not been mixed up with hymns on the holiest festivals of the Church ; and, dreadful as it is to say, had not Mrs. Pierce ventured to insinuate that she was inspired by the Holy Ghost Himself, to write this unfortunate book. We know that this charge against a christian woman is so shocking, that we are bound to produce evidence of it ; and we do so with no unkindliness to the writer, though with great scruples for our readers ; but only to show into what blasphemous profanity and irreverence silly people may fall by using fine words in a trifling, merely literary way, without attaching any meaning to them. The conclusion (p. 280) tells us that when Mrs. Pierce had finished her "*Pencillings*," she began to reproach herself for her temerity in publishing them. She then feigns that she saw a vision : "a form of surpassing loveliness, glowing in a robe of soft green, spangled with the living fire-stars, appeared," which is made to pass for Virtue ; and then "a female form, clothed in purple and fine linen," &c. &c., which appears to be "the Spirit of Earth," whatever that may be :

"Then arose a gentle breeze, that cooled my excited sense ; and on the passing gale, rich with the perfume of untold sweets, floated the most thrilling harmony,—music such as only seraphs make. Wrapped in delicious ecstasy, I heard a voice say, 'Arise, and fear not to partake of the passing gifts, for she who presents them is thy mother. Taste, for thy sustenance—abstain but from excess—and blush not to acknowledge thy dependence on her, for thou art a pensioner on her bounty ; and, ere it be too late, stretch forth thine hand, for the mirrored boon she offers thee will prove an ægis thou anon mayst need ; and if its chord, woven by mortality, may add one note to the celestial choir, the echo of many harps shall resound the melody of blessing and of praise ! Stay not thine hand in thy vineyard ; it shall be fruitful and multiply, for I have said it ; and my words are of those that pass not away. Put a hedge round thy vineyard, and advertise the world thereof ; it shall flourish and prosper, for it is planted in the good soil, and the Great Husbandman is not a stranger to it. Thou art as yet but a timid novice ; take courage, and know that I will intercede for thee, will help thy infirmities, will sustain thee with my fruits—love, joy, peace, long-suffering, gentleness, goodness ; and, above all, I will seal thee with my covenant, written, not with ink, but with the life-stream from the heart ; and I will lead thee into the land of uprightness, where fear not to fight the good fight ; for I will go with thee, and be thy stay, will put on thee the armour of light, and gird thee with the sword of faith. Then mayest thou conquer, not by might nor by power, but by my Spirit, saith the Lord of hosts.' With that blessed Spirit for my guide, support, and reward, I take comfort to my heart," &c.—P. 285.

We earnestly believe that Mrs. Pierce has not the least notion that
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all this, as far as it can be said to have any meaning, is downright blasphemy: she only thought that Scripture phrases helped what she took for fine writing, and she uses the most deep and fearful things of the most Blessed Word to make a glittering sentence, or to turn a polished period. But what a dreadful habit of mind! We pray that Mrs. Pierce may be permitted to see, and seeing to repent of it, that this is unreal trifling with sacred things and truths. Reverence is the mother of piety; and we offer these weighty words to her thoughts, if she will but recall sufficient sense and serious humility to think how grievously she errs against propriety by this book-making madness; for we will not attribute any of her errors to a graver cause.

"Words have a meaning, whether we mean that meaning or not; and they are imputed to us in their real meaning, when our not meaning it is our own fault. He who takes God's name in vain, is not counted guiltless because he means nothing by it; he cannot frame a language for himself; and they who make professions, of whatever kind, are heard in the sense of those professions, and are not excused because they themselves attach no sense to it. 'By thy words thou shalt be justified, and by thy words thou shalt be condemned.' Let us aim at meaning what we say, and saying what we mean."—*Newman's Sermons*, "Unreal Words," vol. vi. Sermon III.

And this thought brings us to the second volume named at the head of this article, which is most emphatically an unreal, unscrupulous, and therefore very irreligious, false, and irreverent book. It is not our object to go through it, and explore all its historical inaccuracies and literary falsities; to say the truth, it is not worth it; and we have already wasted too much space on Mrs. Pierce. Writers of this class are to be exposed, not so much for their folly and incapacity, as for their unprincipled style of writing. Ignorance and folly are venial faults; but false sentiment and loose morality, like that which the Clergyman's wife has fallen into, though unintentionally, or such dishonesty, of more kinds than one, as the author of the *Life of Bishop Bonner* has committed, require open censure.

The so-called *Biography of Bonner* affects to be the production of "a Tractarian British Critic," we take the phrase as we find it, and under this clumsy fiction, it is an attack upon the present school of catholic writers, by suggesting that their principles and writings would compel them to approve and advocate, both in theory and practice, the acts and sentiments of the Romanist bishop. It is written of course in the fictitious person of Bonner's apologist.

Viewing it merely as a literary production, it is a decided failure. The jest is tedious and expensive in the extreme; 10s. 6d. must be a sore drawback upon the relish of the purchasers of this wearisome attempt at wit. Few people can afford to pay for their laugh; and they who have sufficient spite to enjoy it, must think it dearly purchased. When the pocket sighs, the risible muscles contract; and there is marvellous little sympathy between a good joke and a book-

seller's bill. To have been effective it should have been one-fourth the size; and the "Pastoral epistle of the Pope" has twice the point, and mischief too, of Bonner's Life. *Risus si aptus est*, says Quintilian, *urbanitatis*, sin aliter, *stultitiæ* nomen assequitur. It happens to this writer, as it did to Demosthenes, according to Longinus, *ἐνθα μέντοι γελοῖος εἶναι βιάζεται καὶ ἀστεῖος, οὐ γέλωτα κινεῖ μάλλον, ἢ καταγελαῖται*.* If brevity be the soul of wit, the length, to say nothing of its malignity, is fatal to this frigid composition. Four hundred pages of irony are anything but sly fun; and a whole volume of cross readings could not be heavier jocoseness. Burke's "Vindication of Natural Society," and the "Argument against Abolishing Christianity," are the best specimens of this experimental argument; in the ablest hands, a perilous one.

Of course we have heavier charges against this book than its mere literary infelicity; the principle of treating grave matters in this unreal random manner is very sad and painful. Controversy in religion is at the best a very awful thing; sorrow and a subdued heart ought to be inseparable from it. Of course it is a duty, but duties are trials; the very existence of controversy implies disunion and schism, or at least a schismatical tendency somewhere; now, schism is a sin, and a grave one, and sin is no laughing matter to a Christian. This we ought all of us to feel; if there were any earnestness in them, the haters of catholicism ought to feel it too; and in their plans of attack they should pause before they gave in to this taunting, goading, exasperating system. Again, fiction is a perilous experiment to try in religious matters for another reason; to say the least of it, exaggeration is all but inseparable from it, and few escape this danger; the sentiment as well as the story is unreal, and we get false and trifling by the hollow affectation of display. There are of course exceptions to the victory of such temptation: Mr. Gresley's little books, for example, seem perhaps more free from this unreality than either Mr. Paget's or Mrs. Mozley's, admirable as they are; but the tendency is fatally strong in all religious story-books. Once more, this mockery in serious subjects not only galls an adversary into sullenness, and it may be into worse extremes, even when he is wrong, and at the same time leads to a sacrifice or perversion of the truth in those who indulge in it, but as a mode of argument, if it deserve the name, it is unfair for another reason. One of the most hateful characters in real life is the professed wit, who makes use of his character to say rude things to every-body, and then shrinks out of the consequences of his insolence, by pleading the jest, but this only when it suits him, or when he is compelled by circumstances to fall back upon it. He plays off his vulgarity either as jest or earnest only as it is received. So is it in this matter; detect an unfair quotation, a garbled extract, a false inference, or a

* De Subl. sect. xxxiv.

downright untruth, and the fiction is pleaded; let it pass, and the book stands for a demonstration.

Our business is now not so much with the book itself, as with its moral turpitude; we do not intend to refute it, for all that it amounts to is a collection of what are supposed to be the most offensive passages in the Tracts for the Times, the British Critic, Froude's Remains, the Works of Dr. Pusey, Mr. Newman, &c.,—such as that saying about “the Reformation being a limb badly set,” and “Jewell being an irreverent” (or as the Life of Bonner spells it, irreverend) “dissenter,” &c. &c., which have been produced and attacked, and defended and explained, as everybody knows, *ad nauseam*. Some of our readers may have seen an unfair and one-sided collection of scraps, printed by Seeley, on a broad sheet, and headed, “What is Puseyism?”: it is to be seen at the office of the Record, and is scattered pretty generally as a tract in ultra-Protestant parishes, such as Islington. This precious *brochure* contains for a penny all the substance of the Life of Bonner; it is quite as fair, and twice as readable.* We will furnish our readers with a few specimens of the dishonesty which this miserable fiction entails upon the pseudo-biographer of Bonner. In the person of “the Tractarian” he writes, p. 73,—

“We must learn to think differently, and to write and speak affectionately of Bonner and Gardiner. This was the result of our dear friend's [the late Mr. Froude's] more extended reading. ‘I have been very idle lately,’ he says, ‘but I have taken up *Strype now and then, and have not increased my admiration of the Reformers. As far as I have gone too, I think better than I was prepared to do of Bonner and Gardiner.*”

We have selected this passage, because, as far as we know, it is the only place in which any of “the Tractarians” speak of Bonner at all; we may therefore assume it to be the peg upon which this life is hung. On turning to Froude's Remains, vol. i. p. 251, we find, between the two sentences quoted from that gentleman's letter, the following inserted, to have quoted which would have spoiled the joke, however its omission affects truth:—

“One must not speak lightly of a martyr, so I do not allow my opinions to pass the verge of scepticism. But I really do feel sceptical whether Latimer, &c. . . . I will do myself the justice to say, that those doubts give me pain, and that I hope more reading will in some degree dispel them.”

For a specimen of positive lies the following may serve: “The reformers whom Froude calls ‘snobs,’ and ‘such a set;’” (p. 301.) and we are referred as authorities for these phrases to Froude's Remains, p. 393 and p. 484. It seems scarcely credible, but p. 393 of the book alluded to contains but two lines, which we reprint accurately.

“Also, why do you praise Ridley? do you know sufficient good about him to counterbalance the fact?”

* In connexion with this subject, we desire to call attention, and certainly it scarcely deserves even such notice, to the sermon preached by Mr. Baptist Noel for the Reformation Society during the last religious saturnalia of “the May meetings.” It is printed in “the Pulpit,” but bears evident marks of authenticity.

The rest of the page 393, consists of a note wholly translated from Pascal, and p. 484 does not exist in any of the four volumes of Froude's Remains, except the last, which consists of the Becket Papers alone! The expressions attributed to Froude, "Snobs, &c." are *invented* by the biographer of Bonner, and the references given for them are *false*.

More than once the historian of Bonner quotes a sentence from Froude: "The Prayer-Book has no greater claim to our deference than the Missal, and the Breviary in a far greater degree;" the inference sought to be established being, that Froude preferred the Roman services to our own Prayer-Book. Let us see this. He is objecting (Remains, vol. i. p. 401) to an expression used by another, which made the teaching of the Church and the teaching of the Prayer-Book equivalent; and he supposes a layman inquiring, why these are represented as identical? If it be replied, because the clergy since its enactment have assented to the Prayer-Book, he thinks that it may be rejoined, "if so, then the Breviary and Missal have an equal claim upon the deference of *those who receive it*, as the Prayer-Book has upon the deference of *those who receive it*, merely upon this alleged ground of the assent of their own teachers, viz. the English clergy." It is obvious that Froude's object was to show that the Prayer-Book was binding upon the laity in doctrine, not because it was compiled by such and such men; not because it is protected by statute law; not because it was sanctioned by convocation; not because it is assented to by the clergy; but because it is the record of apostolic teaching. The Breviary and Missal have assent and authority, and therefore are equal on these grounds to the Prayer-Book; they have superior antiquity, and therefore have claims thus far in a higher degree; but to say all this, is not to say that the Prayer-Book is inferior to the Breviary and Missal, for it would be at once replied, that it exhibits apostolic teaching better than they do, which Froude does not deny. He does not object to the claims of the Prayer-Book *upon us*; he only says, that his correspondent had placed these claims on an insufficient ground.

One of the most revolting passages in this abominable book occurs at p. 298. The writer's object is to argue against prayers for the dead. He feigns himself in sleep, "in deep sleep." "I was in the spirit, methought, with him of Patmos;" and he goes on to travestie the almost unutterable glories of "the heavens opened" in the very words of St. John's vision. We dare not quote it. He and Mrs. Pierce must both parody the splendours of the Apocalyptic vision. Suffice it to say, he pretends to see the throne of God, and "the Lamb that was slain," to hear the voices of the saints, and then to behold the Blessed Virgin "blushing" at the prayers offered to her. He represents himself, under the assumed character of course, as a witness of the Romish saints occupying the throne of the Mediator! The deep disgust with which our readers must receive this passage, warrants us to close this notice of one of the most flagitious books we ever

read, with some abruptness ; though, in connexion with this atrocious scene, as a specimen of its writer's historical accuracy, (and many such might be adduced,) we may observe that Cardinal Borromeo, the canonized Archbishop of Milan, who died in 1594, is represented as "remaining on the throne of the Mediator," when "the soul of Gardiner appeared among the spirits of the newly dead ;" Gardiner having died in 1555.

We had almost omitted to state that an unwarrantable liberty is taken with the name of the present Bishop of London in this book. His lordship will know how to estimate the good taste, as well as reverence for his high office, which could address him in such insolent words as these, supposed to be the dedication of the "Tractarian British Critic."

"It is not probable that your lordship's graver studies have ever been interrupted by the perusal of Lalla Rookh, which I read when I was a young man. There is a person in it named Fadladeen. Some unknown correspondent declares, my lord, that he will denounce me and my brethren, as the Fadladeens of theology and of the Church. 'You are as unable,' he writes, 'to understand and value the greatness of heart of the martyred compilers of the English Prayer-Book, as Fadladeen was to appreciate the poetry of Feramorz. *Your schism shall be Fadladeenery, and your sect shall be the sect of the Fadladeens.*' Here the letter ended. From this fate I trust your lordship will preserve us."—*Dedication*, p. xxii—xxv.

It will be observed, as we have already said, that our business was not with Bishop Bonner ; whether his character has been justly or unjustly estimated, is no affair of ours at present ; we have no desire to bring him on the stage. Foxe is the chief authority of those who abuse him ; and Foxe, thanks to Mr. Maitland, is now estimated at his right value ; but it is only fair to suggest that Collier should be read as well as Foxe, by all who desire to know something about one who played no inconsiderable part in that wonderful, and yet inexplicable, drama of the Reformation. Old Antony à Wood preserves one or two odd anecdotes of him, which represent Bonner in a cheerful light under trying circumstances ; and as they have been of course studiously concealed by his fictitious biographer, we will relieve the tedium of an unpleasant article by extracting them.

"Afterwards being committed to the Marshalsea, he continued there in a cheerful and contented condition till the time of his death ; which therefore made those that did not care for him, say that he was like Dionysius, the tyrant of Syracuse, who being cruel and peremptory in prosperity, was both patient and pleasant in adversity. 'Tis said that Dr. Bonner being sometimes allowed liberty, he would walk, as his occasions served, in the street, and sometimes wearing his tippet ; one begged it of him in scoff 'to line a coat ;' 'No,' saith he, 'but thou shalt have a fool's head to line thy cap. To another that bid him 'Good morrow, Bishop Quondam,' he straight replied, 'Farewell, Knave Semper.' When another person showed the said Bonner his own picture in the Acts and Monuments of the Church, &c. commonly called the Book of Martyrs, on purpose to vex him, he merrily laughed and said, 'A vengeance on the fool ! how could he get my picture drawn so right ?'"

Poems, chiefly of Early and Late Years. By W. WORDSWORTH. Moxon. 1842.

The Pilgrim of Glencoe, and other Poems. By THOMAS CAMPBELL. Moxon. 1842.

Poems. By ALFRED TENNYSON. Moxon. 1842.

Poems from Eastern Sources: the Stedfast Prince, &c. By R. C. TRENCH. Moxon. 1842.

The Baptistry. By the Rev. T. WILLIAMS, Author of "*The Cathedral.*" Rivingtons. 1841.

Poems. By the Rev. T. WHYTEHEAD, M.A. Rivingtons. 1842.

Luther: a Poem. By the Rev. R. MONTGOMERY, M.A. Baisler. 1842.

Luther, or Rome and the Reformation. Seeley & Burnside. 1841.

The Progress of Religion: a Poem. By Sir A. EDMONSTONE. Burns. 1842.

WHETHER or not the year 1842 be one of fresh hope,—whether or not a spring of promise for England be coming up along with it, one auspicious omen, at least, has marked its earlier half. Our poets have begun to sing, and sweet voices that have been silent long, are making themselves be heard anew. It was not to be expected that the exuberance of poetry truly such which marked the opening of the century, could be continued throughout it. A period of pause seemed the natural alternation from the loud chorus of its first twenty years,—a rest in no way undesirable, for it gave us time to ponder, to select, to measure, and to fathom. But we were never of those who thought that the fountains of poetry were in any danger of being dried up. Such seemed a strange result to anticipate from the everywhere increasing relish for it—from the greater development of the imagination visible everywhere, down even, we think, to fire-side talk, from the greater earnestness of men's purposes, and the greater significance of events. We are all, we think, thirsting more than our fathers, for the deep, the spiritual, for order and harmony, for beauty and truth; and, therefore, however arid and barren the soil around us may appear, we feel sure that water will gush even out of the dry rock, in which we may slake that thirst.

Nor let it be forgotten, that during the last twelve years, in which the greater poets have been either all but mute, or, alas! silenced by the stern summons of death, there have every now and then appeared successors to them, not altogether unworthy,—men, on whom we may not say that their mantle has fallen, but who yet have caught a portion of their spirit, and so give us a fair promise for the future. The time seems at hand for them seriously to begin fulfilling that promise. The list at the head of our article, among which are the names of several true poets (and a couple who are only placed in such company for a reason that will appear by and by), is a very remarkable and interesting one. It seems as if it belonged to

two different periods. It makes us look both to the past and the future. It unites two separate generations. Wordsworth and Campbell began their poetical career, as we now speak, long ago. Their fame was established considerably before the gentlemen with whom we at present find them had appeared in this nether world. Their reputations were considerable before several had existed, which subsequently have waxed great, and then died off. They were both poets of vigorous growth and firm root, long before the tropical shooting up of Byron; and here we find them having lived to see his fame wither and dwindle—to witness the rarity with which his name is heard around us—and the slight influence he now exercises on the mind of youth, over which he was once almost omnipotent. Here we find them at the head of a list of poets in the third generation from themselves.

We will begin with the name which is first in our list, and we need not say foremost in our minds—a name which is now separated, not only from all ordinary ones, but from all which do not belong to the very first class. It is altogether idle now to indite an eulogium on the genius of Wordsworth. The flippant criticisms with which his works were once assailed, are scarcely remembered; while he himself has become an English classic, of whom no man of ordinary education, none but the redoubtable Coroner for Middlesex, would like to profess himself other than an admirer. Nor need we undertake what has now been made so often—an investigation of his peculiar gifts and character in reference to their broader distinctions. Something yet remains, however, to be done. His later works require some vindication. Such, indeed, is now the sway of his name, that we do not think they have been ever attacked in print; but nevertheless, we doubt much whether his warmest admirers do not feel considerably dissatisfied with them, while not a few, we suspect, proclaim in conversation, that they ought never to have been written—that the great poet (by no fault of his own, but in the mere course of nature) has outlived his powers, and ought now to be contented with the immortality which awaits the works he composed while possessing those powers, instead of seeking to add to their amount.

Now, in answer to this, we will not pretend to attach, by any means, the same value to Mr. Wordsworth's later works that we do to those of his prime. We think that decided symptoms of senility showed themselves even before the publication of *Yarrow Revisited*; and still more, of course, since. But we do not quarrel with nature. We do not complain that Mr. Wordsworth's ear seems duller,—his power of adapting his words to it less perfect,—his language less clear and flexible, than aforetime, any more than that his joints are stiffer—his limbs less vigorous than they once were. Both decays must come of necessity. He has arrived at old age; and we see old age in his writing, just as we probably should, were we so favoured, in his gait and his limbs, stately and vigorous as they are yet reported to be. What then, if both in body and mind, his be "an old age

serene and bright?" His poetry now is not what it was when he and Coleridge stalked over the Quantock hills together; but it is such as we can have from no one else. It is exactly what Wordsworth's should be in his old age. With him, mind (in regard to the highest matters), and heart, and soul, have all been making progress; and we yet hang on his lips for manifestations of wisdom and beauty, which come from him as from the patriarch of our time. The marvel would be greater, but the moral effect, we think, less, could he now write in the pitch of *Ruth*, or the *Song at the Feast of Brougham Castle*.

But though we do not think that old age, and its accompanying stiffness of movement, need keep Mr. Wordsworth from writing new poems, it ought to hinder him from tampering with his old ones—a trick to which he has a most unhappy propensity. We would venture respectfully to suggest to him, that, after the lapse of a certain period, a man's compositions become nearly as objective to himself as to others; that he cannot re-produce the original impulse which called them into being, and that their particles, therefore, have got to adhere too closely to be meddled with, or disarranged. The last great edition of Mr. Wordsworth's works teems with new readings, nearly every one of which is deplored by his admirers; whose sentiments we are sure we represent when we entreat him to proclaim authoritatively the restoration of the old ones. Whether he does so or not, that restoration must take place. It is in their original form that many stanzas must remain in men's mouths and hearts.

A few examples will show how little Mr. Wordsworth has done for his verses, by re-touching them at so distant an interval from their original composition. In *Ruth*, the readers of the last edition will find a stanza, heralding some of the most splendid ones in the English language, which opens thus:—

"He spake of plants that hourly change
Their blossoms, through a boundless range
Of intermingling hues."

Those who possess the earlier editions have the same stanza opening thus:—

"He spake of plants divine and strange,
That every hour their blossoms change
Ten thousand lovely hues."

We think we need not say to which reading they will adhere.

In the same poem, the darling perhaps of all enthusiastic Wordsworthians, we find,

"It was a fresh and glorious world,
A banner bright that was unfurled
Before me suddenly,"

transformed in the last edition into,

"Before me shone a glorious world,
Fresh as a banner bright, unfurled
To music suddenly."

Of these, the former is spirited and impetuous, as like the supposed reality of the youth's impassioned conversation as metre can make it; the latter is more elaborate in its syntax, and therefore less suited to the context and the circumstances.

The following we hold to be a still profaner alteration. In the exquisite "Fountain," who knows not and who loves not this enchanting stanza—

"Down to the vale this water steers,
How merrily it goes;
'Twill murmur on a thousand years,
And flow as now it flows?"

But, alas! we have lived to see its first line altered into the following tame one:—

"No check, no stay, this streamlet fears."

Further down, in the same poem, we have,

"The blackbird amid leafy trees,"

as a substitution for,

"The blackbird in the summer breeze."

Again, one of the most wonderful sonnets ever written by Wordsworth, or by any one else, used to open, as with all Wordsworthians, we apprehend, it will continue to open, with a line which is absolutely magical—

"It is a beauteous evening, calm and free."

This has undergone the following mutations. First it became,

"Air sleeps, from strife or stir the clouds are free;"

and then in the edition of 1840, we find it standing as follows:

"A fairer face of evening cannot be."

Putting rhythm out of the question, either alteration seems to us an injury. Not merely sound, but thought is sacrificed; for how much of the expansive feeling awakened by a summer sunset,—of the emancipation from care, and bustle and confined localization,—of the spirituality of the hour,—and the *sensation*, not of a world, but an universe around one, is suggested in the original reading by the word *free*.

"A harp is from his shoulder slung;
He rests the harp upon his knee,
And there in a forgotten tongue
He warbles melody."

These have always struck us as most "harmonious numbers;" but the harmony has been made to disappear by the following change, adopted, we suppose, to avoid what we cannot but consider the imaginary tautology of *warbles* and *melody*.

"A harp is from his shoulder slung;
Resting the harp upon his knee,
To words of a forgotten tongue
He suits its melody."

This re-touching his former poems is, as we have said, the only part of his vocation from which we wish Mr. Wordsworth, now that he is old, to abstain. Let him write new ones as much and as abundantly as he will, and we engage to be thankful. We must ever delight in his voice, even although in the course of nature it may have lost a note or two. In him we think has indeed been fulfilled the promise of bearing fruit in old age, as the volume now before us most abundantly testifies.

Before proceeding to give our readers some account of it, we think it well not to enter, as we have already disclaimed doing, on the superfluous task of discussing generally the peculiar genius of a poet so well known and so deeply studied; but to say a few words on the subordinate mutations which his style has undergone. We say the *subordinate* mutations, for, as is sufficiently obvious, none of them ever impaired the identity of that style. * The Wordsworth of 1820 had in many things altered his manner from the Wordsworth of 1800; but he was Wordsworth still. Amid all the range and variety of his writings,—up every gradation of his language, from the baldest severity to the most gorgeous decoration,—we know no poet who is always so peculiarly and unmistakably himself and no one else. Who ever fails to see when a quotation is from him, even if he do not remember the passage? This test of true originality can be applied to Wordsworth more fully than to any one else; for no poet ever undertook such a variety of subjects and styles. The fountain must be far apart, from which such widely diverging streams have manifestly issued.

Consistently, however, with this identity of style, there is not only all the variety we have spoken of in Mr. Wordsworth's poetry, but the style itself, as we have said, has passed through certain mutations. Nor could it have done otherwise. As well might we try to stay the wheel of time altogether, as fasten ourselves down for the rest of our lives to the same precise manner of doing any one thing. Changes take place even in the most obstinately peculiar and unmistakable hand-writings. But the transitions through which Mr. Wordsworth's style has passed in the course of half a century of active exercise are remarkable in this respect—that they are an epitome of the transitions through which all art must pass. Mr. Wordsworth's peculiar position in the history of poetry, his deep study, and comprehensive range therein, have naturally led to this. He is not only a poet, but he symbolizes poetry in general. A few words more will explain our meaning.

It seems a law in the progress of art, at least of sublime and religious art, that it should pass through three periods: one of severity, boldness, and depth; in which *execution* may be limited, but in which *sentiment* is predominant; in which there are no ornaments, except in so far as the main features are themselves so combined as to furnish such;—a second, in which, altogether obediently to the inspiring sentiment, and with no considerable loss or obscuration of

feature and relief, there is a full blow of ornaments, where ornament is needed, and always, more or less, exactly as needed—which period is of course the perfection of the art or style;—lastly comes a time when ornament and execution have gone further perhaps than ever before, but in which they have, to some extent, supplanted depth, feature, and relief; a period in which, with more brilliancy, we have less sentiment than previously—less profound meaning—less that, coming from the depths of one heart, sounds the depths of another. The analogies of art might supply us with divers illustrations of this. Sometimes, as with Raphael and Wordsworth, we can trace the stages in an individual artist; at others, as in the history of Italian literature, and pointed Gothic architecture, in successive ages. Let us take the latter as supplying us with a very pleasing analogy to the progress of Wordsworth's style. His earlier compositions—those written previously and up to the opening of this century—may be compared in respect of pure, severe, and consistent grace, to early English architecture. Then followed a period, of which, in the case of Wordsworth, the limits are somewhat difficult to define, in which his mastery over the English language seemed absolute,—in which he was in such full possession of, and so little possessed by, his various poetical gifts, that ornament of every sort seemed at his command, exactly when, and exactly as, it was needed—ornament that relieved without ever obscuring the features of his work. This period, answering of course to decorated Gothic, may be comprised within the first fifteen years of the present century, and contains what we suppose all admit to be the poet's masterpieces, including the divine *Excursion*.* Much as has been said about that wonderful poem, we do not know that the exquisite grace and the transparent purity of the style have been noticed as they ought. The story of Ellen singularly illustrates what we mean; and so, above and beyond all, does the whole third book, *Despondency*. Then, to adhere to our analogy, came the period answering to perpendicular or florid Gothic. The first symptoms of Wordsworth's third manner appear in the odes to Lycoris, to Evening, and one or two similar ones. All his subsequent productions are marked by it: and just as he who is penetrated with love for Raphael's earlier works, gives a comparatively small place in his heart to the magnificent Transfiguration; or as he who has reverently paced the solemn aisles of Westminster or Amiens, feels, even amid the manifold beauties of King's or St. George's Chapel, that "there hath passed away a glory" from the art of temple-building; so do Mr. Wordsworth's disciples less delightedly recur to his later works, and less profoundly love them. They are ornate and polished to an extent that would astonish those, if any such yet remain, who imagine that it is a principle with Wordsworth to reject all orna-

* We are aware of the difficulty of dating the *Excursion*, as it must have been the labour of years. There is, however, internal evidence for classing a good deal of it in the period we have assigned.

ment. But the ornaments, while they are elegant, and varied, and delicate, are not, as aforetime, under the guidance of one governing idea; they are not features as well as ornaments; as in Henry VII.'s Chapel, we are distracted by them even while we admire them. This is peculiarly apparent, and the analogy peculiarly perfect, in the case of the Vernal Ode, the Odes to Evening, and Enterprise, and several others in the poet's third manner. The imagery is beautiful and distinct, finely cut, like the Tudor panellings and roses, but the whole is indistinct; we do not readily perceive nor lively remember its main features, its outline, and scope; nor are we subdued, as in the earlier poems, into reverent love.

The analogy, however, would be incomplete, were not Mr. Wordsworth's third manner full of peculiar grace and beauty; and we have touched upon it now for the purpose of calling attention to that grace and beauty. There are numbers of poems, little known even by his fervent admirers, which alone would have earned fame for another man—poems highly courtly and ornate in their diction, and full of sweet and precious thought. Take the following as a specimen:—

“ Look at the fate of summer flowers,
Which blow at daybreak, droop ere even song,
And, griev'd for their brief date, confess that ours
Measur'd by what we are and ought to be,
Measur'd by all that trembling we foresee,
Is not so long.

“ If human life do pass away,
Perishing yet more swiftly than the flower,—
If we are creatures of a *Winter's* day,—
What space hath virgin's beauty to disclose
Her sweets, and triumph o'er the breathing rose?
Not even an hour!

“ The deepest grove, whose foliage hid
The happiest lovers Arcady might boast,
Could not the entrance of this thought forbid:
Oh! be thou wise as they, soul-gifted maid!
Nor rate too high what must so quickly fade,
So soon be lost.

“ Then shall love teach some virtuous youth
' To draw, out of the object of his eyes,'
The while on thee they gaze in simple truth,
Hues more exalted, a refined form,
That dreads not age, nor suffers from the worm,
And never dies.”

To this manner must be referred the Ecclesiastical Sketches, and the exquisite Triad: these, however, with the Odes to Lycoris, are, we presume, too well known to require notice here, our wish at present being to call attention to some of the beauties of Mr. Wordsworth's florid, which have hitherto, we think, escaped it, amid the broader features and bolder relief of his earlier styles. The ode “ Composed upon an Evening of extraordinary

Splendour and Beauty," contains the following exquisitely adorned passages :—

"Time was when field and watery cove
With modulated echoes rang ;
While choirs of fervent angels sang
Their vespers in the grove ;
Or, crowning star-like each some sovran height,
Warbled for heaven above, and earth below,
Strains suitable to both.
Such holy rite, methinks, if audibly repeated now
From hill or valley, could not move
Sublimar transport, purer love,
Than doth this silent spectacle—the gleam,
The shadow, and the peace supreme.

"No sound is utter'd, but a deep
And solemn harmony pervades
The hollow vale from steep to steep,
And penetrates the glades.
Far distant images draw nigh,
Call'd forth by wondrous potency.
Of beamy radiance, that imbues
Whate'er it strikes with gem-like hues !
In vision exquisitely clear,
Herds range along the mountain side,
And glistening antlers are descried,
And gilded flocks appear.
Thine is the tranquil hour, purpureal eve !
But long as god-like wish or hope divine
Informs my spirit, ne'er can I believe
That this magnificence is wholly thine.
From worlds not quicken'd by the sun,
A portion of the gift is won ;
An intermingling of heaven's pomp is spread
On ground that British shepherds tread."

In the Vernal Ode, a *Bee* is surrounded by an amount of decoration, never lavished, surely, on so small a subject before. Here is a part only of the gleaming mantle of language which the poet has woven for her :—

"And is she brought within the power
Of vision? o'er this tempting flower
Hovering until the petals stay
Her flight, and take its voice away !
Observe each wing! a tiny van !
The structures of her laden thigh,
How fragile! yet of ancestry
Mysteriously remote and high—
High as the imperial front of man ;
The roseate bloom on woman's cheek ;
The soaring eagle's curved beak ;
The white plumes of the floating swan ;
Old as the tiger's paw, the lion's mane
Ere shaken by that mood of stern disdain,
At which the desert trembles. Humming bee !
Thy sting was needless then, perchance unknown ;
The seeds of malice were not sown ;
All creatures met in peace, from fierceness free,
And no pride blended with their dignity.

Tears had not broken from their source ;
Nor Anguish stray'd from her Tartarean den.
The golden years maintain'd a course
Not undiversified, though smooth and even :
We were not mock'd with glimpse and shadow then ;
Bright seraphs mixed familiarly with men ;
And earth and stars composed an universal heaven."

We have quoted enough fully to illustrate our meaning, and afford some notion of the peculiar character of Mr. Wordsworth's writing in the third great epoch of his literary life ; and if any, who in their admiration of the far superior beauties of his earlier styles, have hitherto overlooked, or perhaps even condemned his later, will read carefully, in addition to the poems from which we have been quoting, the *Ode to Enterprise*, the exquisite poem entitled *Dion*, and many others which we cannot name now, they will feel resigned to a change which came in the course of nature, and the necessary progress of art—a change which, indeed, in some degree, obscured much that was glorious, but which brought with it new charm of its own.

We must now proceed to the work more directly before us—that of giving our readers some account of Mr. Wordsworth's just published volume. Its title, "*Poems chiefly of Early and Late Years*," is one of peculiar interest in reference to the thoughts which have been engaging us ; and in accordance with its promise, the collection will be found to span nearly the entire half century of the author's public existence as a poet. The first place in it is occupied by a poem, entitled *Guilt and Sorrow*, the original whole, as it seems, of which a very cherished favourite of ours, *The Female Vagrant*, has all along, unknown to us and the public, formed a part. Such a poem (we are speaking just now of the part) could not have borne transplanting or adaptation to anything for which it was not originally meant ; but this has happily not been its fate. We have it here in the place which it all along has occupied in the poet's mind, and amid the objects with which he at the first surrounded it ; objects, therefore, altogether congruous with itself, and informed by the same spirit. Perhaps it, and the whole poem to which we now find it belonging, forms the finest specimen of the severe graces of our author's earlier style ; and it is dated 1793-4, and must therefore have been composed in his extreme youth ! What a proof, in this point of view, it affords of the deep-seated originality of his mind ! and how innate are the peculiar characteristics of his genius, if thus early in his career, with such vicious models around him as then found favour,—with no severe or deep criticism among men of letters to guide his taste,—with so little of English scholarship in others to aid in forming his style,—before, too, his acquaintance with that other great mind, which was destined afterwards to bring out so much of his own,—he could write a poem so pure from all tinsel and conventionality, so majestic in its simplicity, indicating such confidence in the truth of

nature—in the power and the life that reside “in common things that round us lie.” The following stanzas may give our readers some sample of those portions of the poem, which have hitherto been withheld from them:—

“ The gathering clouds grew red with stormy fire,
In streaks diverging wide and mounting high;
That inn he long had pass'd; the distant spire,
Which oft as he look'd back had fix'd his eye,
Was lost, though still he look'd, in the blank sky.
Perplex'd and comfortless he gaz'd around,
And scarce could any trace of man descry,
Save corn-fields stretch'd and stretching without bound;
But where the sower dwelt was nowhere to be found.

“ No tree was there, no meadow's pleasant green,
No brook to wet his lip or soothe his ear;
Long files of corn-stacks here and there were seen,
But not one dwelling-place his heart to cheer.
Some labourer, thought he, may perchance be near;
And so he sent a feeble shout—in vain;
No voice made answer—he could only hear
Winds rustling over plots of unripe grain,
Or whistling through thin grass along the unfurrow'd plain.

“ Long had he fancied each successive slope
Conceal'd some cottage, whither he might turn
And rest; but now along heaven's darkening cope
The crows rush'd by in eddies, homeward borne.
Thus warn'd, he sought some shepherd's spreading thorn
Or hovel from the storm to shield his head,
But sought in vain; for now, all wild, forlorn,
And vacant, a huge waste around him spread;
The wet cold ground, he fear'd, must be his only bed.”

* * * * *

“ All, all was cheerless to the horizon's bound;
The weary eye—which, wheresoe'er it strays,
Marks nothing but the red sun's setting round,
Or on the earth strange lines, in former days
Left by gigantic arms—at length surveys
What seems an antique castle spreading wide;
Hoary and naked are its walls, and raise
Their brow sublime: in shelter there to bide
He turn'd, while rain pour'd down smoking on every side.

“ Pile of Stone-henge! so proud to hint yet keep
Thy secrets; thou that lov'st to stand and hear
The Plain resounding to the whirlwind's sweep;
Inmate of lonesome Nature's endless year;
Even if thou saw'st the giant wicker rear
For sacrifice its throngs of living men,
Before thy face did ever wretch appear,
Who in his heart had groan'd with deadlier pain
Than he who now at night-fall treads thy bare domain!

- " Within that fabric of mysterious form,
Winds met in conflict, each by turns supreme;
And, from its perilous shelter driven, through storm
And rain he wilder'd on, no moon to stream
From gulf of parting clouds one friendly beam,
Nor any friendly sound his footsteps led;
Once d'd the lightning's faint disastrous gleam
Disclose a naked guide-post's double head,
Sight which though lost at once a gleam of pleasure shed.
- " No swinging sign-board creak'd from cottage elm
To stay his steps with faintness overcome;
'Twas dark and void as ocean's watery realm
Roaring with storms beneath night's starless gloom;
No gipsy cower'd o'er fire of furze or broom;
No labourer watched his red kiln glaring bright,
Nor taper glimmer'd dim from sick man's room;
Along the waste no line of mournful light
From lamp of lonely toll-gate stream'd athwart the night."

Pp. 6, 11—13.

We wish we could quote the whole of the Address to the Clouds, which, we think, belongs to Mr. W.'s latest style. But the following extract is as much as we have room or time for; and, by the way, it is by much the greater part of the poem:—

" Speak, silent creatures.—They are gone, are fled,
Buried together in yon gloomy mass
That loads the middle heaven; and clear and bright
And vacant doth the region which they throng'd
Appear; a calm descent of sky conducting
Down to the unapproachable abyss,
Down to that hidden gulf from which they rose
To vanish—fleet as days and months and years,
Fleet as the generations of mankind,
Power, glory, empire, as the world itself,
The lingering world, when time hath ceased to be.
But the winds roar, shaking the rooted trees;
And see! a bright precursor to a train
Perchance as numerous, overpeers the rock
That sullenly refuses to partake
Of the wild impulse. From a fount of life
Invisible, the long procession moves
Luminous or gloomy, welcome to the vale,
Which they are entering, welcome to mine eye
That sees them, to my soul that owns in them,
And in the bosom of the firmament
O'er which they move, wherein they are contain'd,
A type of her capacious self and all
Her restless progeny.

A humble walk
Here is my body doom'd to tread, this path,
A little hoary line and faintly trac'd,
Work, shall we call it, of the shepherd's foot
Or of his flock?—joint vestige of them both.
I pace it unrepining, for my thoughts
Admit no bondage and my words have wings.
Where is the Orphean lyre, or Druid harp,
To accompany the verse? The mountain blast

Shall be our *hand* of music; he shall sweep
 The rocks, and quivering trees, and billowy lake,
 And search the fibres of the caves, and they
 Shall answer, for our song is of the Clouds,
 And the wind loves them; and the gentle gales—
 Which by their aid re-clothe the naked lawn
 With annual verdure, and revive the woods,
 And moisten the parch'd lips of thirsty flowers—
 Love them; and every idle breeze of air
 Bends to the favourite burthen. Moon and stars
 Keep their most solemn vigils when the Clouds
 Watch also, shifting peaceably their place
 Like bands of ministering spirits, or when they lie,
 As if some Protean art the change had wrought,
 In listless quiet o'er the ethereal deep
 Scatter'd, a Cyclades of various shapes
 And all degrees of beauty. O ye Lightnings!
 Ye are their perilous offspring; and the Sun—
 Source inexhaustible of life and joy,
 And type of man's far-darting reason, therefore
 In old time worshipp'd as the god of verse,
 A blazing intellectual deity—
 Loves his own glory in their looks, and showers
 Upon that unsubstantial brotherhood
 Visions with all but beatific light
 Enrich'd—too transient were they not renew'd
 From age to age, and did not, while we gaze
 In silent rapture, credulous desire,
 Nourish the hope that memory lacks not power
 To keep the treasure unimpair'd. Vain thought!
 Yet why repine, created as we are
 For joy and rest, albeit to find them only
 Lodg'd in the bosom of eternal things?"—Pp. 86—88.

As usual in Mr. Wordsworth's volumes, we have a considerable sprinkling of sonnets—a branch of art which he has carried further than any other English writer. There is a series to Italy, which we wish all thoughtful Italians could see and deeply ponder. They deserve to be embalmed along with Filicaia's series to the same land. We can only present our readers with one of them.

"As leaves are to the tree whereon they grow
 And wither, every human generation
 Is to the Being of a mighty nation,
 Lock'd in our world's embrace through weal and woe;
 Thought that should teach the zealot to forego
 Rash schemes, to abjure all selfish agitation,
 And seek through noiseless pains and moderation
 The unblemish'd good they only can bestow.
 Alas! with most, who weigh futurity
 Against time present, passion holds the scales:
 Hence equal ignorance of both prevails,
 And nations sink; or, struggling to be free,
 Are doom'd to flounder on, like wounded whales
 Toss'd on the bosom of a stormy sea."—P. 43.

There is much besides in the volume on which we could say a great deal, but we must hasten to the performance with which it closes—the

tragedy of the *Borderers*. The public have long been aware, through Coleridge and Hazlitt, that in his earlier days, Mr. Wordsworth wrote a tragedy—and three or four lines in it quoted by the latter, are, we doubt not, familiar to many of our readers. It was not generally believed, from a note at the end of this volume, until within the last month or two, that its author had any thoughts of publishing it. There are not many men who could have afforded to allow such a production to lie unknown among their papers; for, with all its faults, of which we dare say no one is more sensible than Mr. Wordsworth himself, who is probably well aware that his genius is not dramatic, it is a most extraordinary production. The plot is, as we expected, defective; the scenery, encumbered by more of the picturesque than suits that branch of art, and in other respects, the action is faulty; but it is full of power and passion,* as the following extracts may serve to show:—

“OSWALD. It may be,
That some there are, squeamish half-thinking cowards,
Who will turn pale upon you, call you murderer,
And you will walk in solitude among them.
A mighty evil for a strong-built mind!
Join twenty tapers of unequal height,
And light them joined, and you will see the less
How 'twill burn down the taller; and they all
Shall prey upon the tallest. Solitude!
The eagle lives in solitude!

MARMADUKE. Even so,
The sparrow so on the house-top, and I,
The weakest of God's creatures, stand resolved
To abide the issue of my act, alone.

Osw. *Now* would you? and for ever?—My young friend,
As time advances, either we become
The prey or masters of our own past deeds.
Fellowship we *must* have, willing or no;
And if good angels fail, slack in their duty,
Substitutes, turn our faces where we may,
Are still forthcoming: some which, though they bear
Ill names, can render no ill services,
In recompense for what themselves required.
So meet extremes in this mysterious world,
And opposites thus melt into each other.

MAR. Time, since Man first drew breath, has never moved
With such a weight upon his wings as now;
But they will soon be lightened.

Osw. Ay, look up—
Cast round you your mind's eye, and you will learn
Fortitude is the child of Enterprise :
Great actions move our admiration, chiefly

* By the way, how much the impassioned character of Mr. Wordsworth's poetry has been overlooked by critics! What is there in Byron to compare with the opening books of the *Excursion* in this respect?

Because they carry in themselves an earnest
That we can suffer greatly.

MAR. Very true.

OSW. Action is transitory—a step, a blow,
The motion of a muscle—this way or that—
’Tis done, and in the after vacancy
We wonder at ourselves like men betrayed:
Suffering is permanent, obscure and dark,
And shares the nature of infinity.

MAR. Truth—and I feel it.

OSW. What! if you had bid
Eternal farewell to unmingled joy,
And the light dancing of the thoughtless heart;
It is the toy of fools, and little fit
For such a world as this. The wise abjure
All thoughts whose idle composition lives
In the entire forgetfulness of pain.
—I see I have disturbed you.

MAR. By no means.

OSW. Compassion!—pity!—pride can do without them;
And what if you should never know them more!
He is a puny soul who, feeling pain,
Finds ease because another feels it too.
If e’er I open out this heart of mine
It shall be for a nobler—to teach
And not to purchase puling sympathy.
—Nay, you are pale.

MAR. It may be so.

OSW. Remorse—

It cannot live with thought; think on, think on,
And it will die. What! in this universe,
Where the least things control the greatest, where
The faintest breath that breathes can move a world,
What! feel remorse, where, if a cat had sneezed,
A leaf had fallen, the thing had never been
Whose very shadow gnaws us to the vitals.

MARMADUKE (*both returning.*) The dead have but one face.
And such a man—so meek and unoffending— (*To himself.*)
Helpless and harmless as a babe: a man,
By obvious signal to the world’s protection,
Solemnly dedicated—to decoy him!—

IDONEA. Oh, had you seen him living!—

MARM. I (so filled

With horror is this world) am unto thee
The thing most precious, that it now contains:
Therefore through me alone must be revealed
By whom thy parent was destroyed, Idonea!
I have the proofs!—

IDON. O miserable father!

Thou didst command me to bless all mankind;
Nor to this moment, have I ever wished
Evil to any living thing; but hear me,
Hear me, ye Heavens!—(*kneeling*)—may vengeance haunt the fiend
For this most cruel murder: let him live
And move in terror of the elements;
The thunder send him on his knees to prayer
In the open streets, and let him think he sees,

If e'er he entereth the house of God,
The roof, self-moved, unsettling o'er his head;
And let him, when he would lie down at night,
Point to his wife the blood-drops on his pillow!

MARM. My voice was silent, but my heart hath joined thee.

IDON. (*leaning on MARM.*) Left to the mercy of that man!
How could he call upon his child!—O friend! [*Turns to MARM.*
My faithful true and only comforter.

MARM. Ay, come to me and weep. (*He kisses her.*)

(*To ELDRED*) Yes, varlet, look,
The devils at such sights do clap their hands [*ELDRED retires*

IDON. Thy vest is torn, thy cheek is deadly pale; *alarmed.*
Hast thou pursued the monster?

MARM. I have found him.—
Oh! would that thou hadst perished in the flames!

IDON. Here art thou, then can I be desolate?—

MARM. There was a time, when this protecting hand
Availed against the mighty; never more
Shall blessings wait upon a deed of mine.

IDON. Wild words for me to hear, for me, an orphan,
Committed to thy guardianship by Heaven;
And, if thou hast forgiven me, let me hope,
In this deep sorrow, trust, that I am thine
For closer care;—here is no malady. [*Taking his arm.*

MARM. There, is a malady—

(*Striking his heart and forehead*) And here, and here,
A mortal malady.—I am accurst:

All nature curses me, and in my heart

Thy curse is fixed; the truth must be laid bare.

It must be told, and borne. I am the man,

(Abused, betrayed, but how it matters not)

Presumptuous above all that ever breathed,

Who, casting as I thought a guilty person

Upon Heaven's righteous judgment, did become

An instrument of fiends. Through me, through me,

Thy Father perished.

IDONEA.

Perished—by what mischance?"

Pp. 344—347, 386—389.

The next name on our list is that of Campbell, who, like Wordsworth, had achieved greatness before the present generation saw the light, or many of its highest reputations were established. Not that in thus classing him with Wordsworth, we can be understood to treat the two as in any way equal; though a true and most original poet, Campbell impresses us with no sense of the transcendent greatness we have hitherto been contemplating. And in this respect, he fatally differs from Wordsworth, that his old age is not, as regards poetry at least, serene and bright; that the senility of his verses is unredeemed by any great merit; that, in short, we should greatly prefer his abandoning poetry altogether. Though not, as we have already intimated, of the first class, his former writings approved him a true poet, and in the eager and more impetuous ode, he was original and without a rival. With that let him be content. *Hohenlinden*, and *O'Connor's Child*, *The Mariners of England*, and *the Battle of the Baltic*, must live as long as the English lan-

guage; and even a more than ordinarily craving ambition might well be content with the immortality thus ensured. Perhaps it is in the very nature of a lyrical genius of the particular kind displayed in those noble songs, quick, impetuous, flashing, and sensuous, to demand a young temperament for its exercise. At all events it seems to have been so in the case of Mr. Campbell, whose verses have exhibited a gradual declension as he has got later into life, till at last we get to this dismal "Pilgrim of Glencoe." Why it ever saw the light, it might puzzle the most acute diver into motives to find out. *Theodric* was a sad falling off from Gertrude of Wyoming; but, after the first burst of disappointment was over, people began to see that the tale was by no means without merit,—that a spirit of sweetness and refinement reigned throughout,—that amid all its feebleness of outline, and slovenliness of execution, the true poet continually appeared; but we cannot fancy that any maturer judgment than our present will enable us to find merit in the Pilgrim of Glencoe. There is hardly a gleam of interest in the tale, though the hero at one time is within an ace of being murdered, and hardly a ray of poetry in the telling it, though its scene is laid in one of the sublimest spots of the earth. But if there be neither interest in the tale, nor poetry in the telling it, why was it published? Possibly to give vent to the author's political feelings, for, be it known to our readers, it is a *Whig* performance. Now, as Mr. Campbell has always been at least a Whig, this circumstance by itself may neither surprise nor pain them, even should they be Tories. But it will surprise and pain them to find the poet, in other days so delicately refined, expressing himself thus of an old Highland savage, who entertains a purpose of murdering his guest:—

"Yet Norman had fierce virtues, that would mock
Cold-blooded Tories of the modern stock,
Who starve the breadless poor with fraud and cant,—
He slew and saved them from the pangs of want."

A pleasant and a courteous way of announcing political disagreement, to be sure!

But we will not part on bad terms with one to whose earlier works we owe such a debt of gratitude. In spite of the utter imbecility of the principal piece in this collection, and the (to us distressingly) Anacreontic character of one of its shorter contents, there are things in it somewhat worthier of Mr. Campbell's fame and his genius. *The Child and Hind* is so sweetly told, that we can even forgive the most portentous piece of bad English we have lately encountered, a party in search of a child being called "the *child-exploring* band;" an expression which conveys to our minds rather the thought of *dissecting*, than of looking for a child. And the verses to Cora Linn are so beautiful, that our readers must share our pleasure in them.

CORA LINN, OR THE FALLS OF THE CLYDE.

Written on revisiting it in 1837.

The time I saw thee, Cora, last,
'Twas with congenial friends;
And calmer hours of pleasure past
My memory seldom sends.

It was as sweet an Autumn day
As ever shone on Clyde,
And Lanark's orchards all the way
Put forth their golden pride;
Ev'n hedges, busk'd in bravery,
Look'd rich that sunny morn;
The scarlet hip and blackberry
So prank'd September's thorn.

In Cora's glen the calm how deep!
That trees on loftiest hill
Like statues stood, or things asleep,
All motionless and still.

The torrent spoke, as if his noise
Bade earth be quiet round,
And give his loud and lonely voice
A more commanding sound.

His foam, beneath the yellow light
Of noon, came down like one
Continuous sheet of jaspers bright,
Broad rolling by the sun.

Dear linn! let loftier falling floods
Have prouder names than thine;
And king of all, enthron'd in woods,
Let Niagara shine.

Barbarian, let him shake his coasts
With reeking thunders far,
Extended like th' array of hosts
In broad, embattled war!

His voice appals the wilderness;—
Approaching thine, we feel
A solemn, deep melodiousness,
That needs no louder peal.

More fury would but disenchant
Thy dream-inspiring din;
Be thou the Scottish Muse's haunt,
Romantic Cora Linn!

The remaining poets in our list must be reserved for next month.

ON THE DIVISION OF VERSES IN THE BIBLE.

(Continued from page 469.)

WE are now come to the consideration of the division of verses which prevailed in early manuscripts of the Latin Bibles. We have already seen that Jerome divided the books of Chronicles into colons, or members, to prevent, as he says, confusion amid so many proper names,* as he had already divided the prophetic books into colons and commas, or greater and lesser sections, which he informs us he did in imitation of a similar custom which prevailed in regard to the Greek and Latin orators.† He further acquaints us that he had found the metrical books already so written; that is, as we have already observed, divided into stanzas and hemistichs. It is quite evident that there was no appearance of the present division into verses in the Hebrew copies in Jerome's time, or he would, doubtless, have noticed it in some way; nor does it appear that this learned father introduced any division whatever into the other books of Scripture.

We must not omit to say, that Leusden goes so far as to maintain that Jerome states elsewhere that he adopted his divisions from the Hebrew; but as we have not been able to discover this in any part of Jerome's writings, we are inclined to think it a hasty assertion of Leusden's, arising from his zeal for the great antiquity and even the inspiration of the present Hebrew division into verses. On the contrary, as Jerome expressly asserts that he was himself the author of this division, it seems almost certain, as we have already observed, that no such distinction existed in his time in the Hebrew copies. It is also evident that the division of Jerome is quite different from the Hebrew. For instance, in the two first Hebrew alphabetical divisions in the book of Lamentations, there is a verse to each letter, while Jerome divides the same sentence with that in the Hebrew into three verses, and sometimes more.

In the fourth alphabetical division the Masorites have one, while Jerome has three verses. Here the verses are somewhat shorter than in the former; but in the third alphabet they both agree, which could not possibly have been otherwise, as they all begin with the same letter.

* "Et quod nunc Verba dierum interpretatus sum; idcirco feci, ut inextricabiles moras et silvam nominum quæ scriptorum confusa sunt vitio, sensuumque labyrinthos, per versuum cola digererem." *Pref. in Paral.*

† "Monemusque lectorem, ut silvam Heb. nominum et distinctionem per membra divisas diligens scriptor conservat, ne et noster labor et ipsius studium pereat." *Jerome, Preface to Joshua.*

‡ "Nemo, cum prophetas versibus videret esse descriptos, metro eos existimet apud Hebræos ligari et aliquid simile habere de Psalmis et operibus Salomonis, sed quod in Demosth. et Tullio fieri solet, ut per cola scribantur et commata, qui utique prosa non versu conscripserunt, nos quoque utilitati legentium providentes, interpretationem novam novâ scribendi genere distinximus."—*Jerome's Preface to Isaiah.*

Jerome herein imitates the Hexapla of Origen. In the Hexapla this plan was adopted for the facility of comparing the different versions.

Again, in the 110th and 111th psalms, the Masorites reckon but half the number of verses that Jerome does. Jerome begins each of his verses with a letter of the alphabet, while the Masorites have condensed the two invariably into one.* They both agree in the 118th psalm, nor could they avoid it, for each letter has eight masoretic verses attached to it, making in the whole psalm one hundred and seventy-six verses. Neither could the Masorites and Jerome disagree in the length of the verses, for each of the eight commences with the same letter as the first. In the 144th psalm, by reason of the length of the verses, the Masorites did not put two of Jerome's into one. Here, besides the *soph pasuk*, they put the *athnac* or colon, which they did not find in the 110th and 111th psalms, for the verses in these are short and have but one member.

In the 145th psalm the verse is wanting in the Hebrew which follows the 13th, "*Fidelis Dominus . . .*" to "*suis*;" but that it has been lost from the Hebrew is evident, both from the context and from the Septuagint as well as the Vulgate. Each verse, in fact, of the 145th psalm commences with a letter; but after the 13th verse, which commences with **ד**, and when the next should of course commence with a **ד**, it passes over this letter and proceeds with a **ד** samech.

Jerome has, after the Seventy, divided the third masoretic verse of the first psalm into three. Also the fourth verse of the fifth psalm commences with "*Quoniam ad te orabo*," but the Masorites refer these words to the third verse. The commencement of the fifth verse, "*Nunc astabo tibi et videbo*," is the conclusion of the fourth masoretic verse, and so goes on to the ninth. Then Jerome divides the tenth masoretic verse into two, and joins the beginning of the eleventh to the second. In the 12th verse they again agree, but before quitting this they differ, for the greater part of it is attached to the next verse. In the thirteenth, the commencement of the masoretic verse is the end of the twelfth, or the fourteenth of Jerome. Jerome also refers the word "*Dominus*" to the following verse, the Masorites to the preceding. Finally, the Masorites divide the whole psalm into thirteen, Jerome into fifteen verses. Father Morin observes, that Jerome joined in one the 14th and 15th verses of the book of Genesis, as well as the 17th and 18th, and that he did not separate the 30th from the 29th precisely in the same way as the Masorites did. The divisions of the Septuagint are not only different from the Hebrew, but from the other Greek versions. From all this the inference seems clear, that at this time the Hebrew text was not marked by any divisions. (See Morinus, p. 497.)

It is by no means certain, however, that any manuscripts of the Latin have come down to us written as Jerome left them. Croius † maintains that Jerome used nearly the same division with the He-

* Except in the last two verses of each, which form three hemistichs in the Hebrew.

† See Jerome's Commentary on Isaiah and Correspondence with the Virgin Eustochium.

brews, founding his reasons on Jerome's division of the verses in Romans iii. We shall only observe on this point of the argument that the ancient stichometry of the ante-Hieronymian psalms was more copious than that contained in the manuscripts and in the printed editions of the Latin Vulgate. Jerome reckons eight verses of the fourteenth psalm,* as enumerated by St. Paul in his quotation therefrom in the third chapter of the Epistle to the Romans,† while these form but three, according to our present division. Martianay, however, informs us that the remainder is found divided as follows in an ancient St. Germain manuscript of the old Latin :—

Sepulchrum patens est guttur eorum
Linguis suis dolose agebant
Venenum aspidum sub labris eorum
Quorum os maledictione et amaritudine plenum est
Veloces pedes eorum ad effundendum sanguinem
Contritio et infelicitas in viis eorum
Et viam pacis non cognoverunt
Non est timor Dei ante oculos eorum.

In the same manner also the thirteenth verse of the eighteenth Psalm formed three verses in the old Latin, which had been formed after the Septuagint version.‡ It may seem probable to some, from Jerome's preface to the Book of Job, where the words cited by him, "Pereat dies," &c. and "Idcirco ipse me reprehendo, et ago penitentiam in favillâ et cinere," form in each instance one of our present verses; that this metrical book was thus divided before his time; and that he followed this division: but in the book of Daniel, iii. 17, he cites a verse according to the more ancient and shorter stichometrical arrangement. He also on one occasion gives the name of *capitulum* to the passage, Genesis xxxvi. 14, which makes exactly one verse in our present Bibles. Martianay labours to prove that Jerome applied the term comma to denote a shorter period than the colon, inasmuch as he speaks of colons and commas together, in describing his division of the prophetic books, but of colons alone in speaking of the larger periods into which he had divided the works written in prose; and they are found thus differently divided in the manuscripts from which Martianay printed his edition of them. He therefore thinks that Jerome used in this instance the word *comma* in a different sense from that in which he afterwards applies it in a more general sense to that portion of scripture which comprises the greater part of the last chapter of the book of Job in our present Bibles. This is also the opinion of Croius, Suicer, Montfaucon, and several others; while

* The 14th Psalm has in the ancient Roman psalter twelve verses, but in our division only seven; but twenty-four στίχοι are enumerated in the old vulgar Latin.

† See Jerome's Epistle to Sunnia and Fretela.

‡ Jerome calls "grando et carbones ignis," one verse. He makes mention of this same kind of verses, Ezek. xxi. and Isaiah lxiii. He also observes that there were eight hundred verses wanting in the old Latin version of the Book of Job.—See his Preface to Job.

some, among whom is Jahn, maintain that Jerome invariably uses the word *comma* as including a larger period than the colon.*

Jerome observes, in his Preface to the Book of Job, that this book commences with prose, then glides into verse, and finishes again in prose, in which form the work appears in several Hebrew manuscripts, and might have so existed in manuscripts in Jerome's time. However this may be, we presume that it will be now evident to the reader that from all the information which we can derive from Jerome, the present Hebrew division into verses was unknown to this learned father.

Perhaps there is no work of the ancients from which we can more accurately learn the nature of the ancient verses in the Latin church, than from the *Speculum*, or *Mirror* of St. Augustine. It is evident from this work that the whole Bible, both in the Old and New Testament, was in his time divided into a species of verses, corresponding most probably with the *στίχοι* of the Greeks. We shall now give *all* the examples which bear on this point from the *Speculum*, by which we shall be enabled to come to a better notion of what Augustine's verses were than by merely adopting the less troublesome plan of taking a specimen from the division of the Psalms, with which former writers have contented themselves.

The first example is from Leviticus, where Augustine having cited chap. xix. first part of ver. 3, "Ye shall fear every man his mother and his father," he adds, "and after *one* verse, Nolite converti ad idola, nec deos conflatile faciat nobis," which words form part of our, or the Masoretic, fourth verse. Again, ver. 29, he adds "after one verse, Ego Dominus; ne declinetis ad magos, nec ab hariolis aliquid sciscitemini, ut polluamini per eos; Ego Dominus vester, &c." to the end of the 37th verse, where he commences with part of chap. xx.

In Psalm xxvi. after citing "Lux mea," &c. (*viz.* the first and second verses, according to the present notation,) he adds, "and after four verses, Si steterint adversus hæc," &c. *viz.* the third verse, or according to other enumerations, the fifth.

Psalm xxxiii. after citing the fifteenth verse, he adds, "and after seven verses, Juxta est," or our eighteenth verse.

Psalm xciv. after citing the 6th verse, Augustine adds, "after two verses," citing the present eighth verse.

Psalm xcv. ver. 3, he adds, "and after six verses," and then cites our seventh verse.

Psalm xevi. after citing the words, "Qui . . . malum," (part of

* "Porro a verbis Job, in quibus ait, pereat dies in qua natus sum, et nox in qua dictum est conceptus est homo, usque ad eum locum, ubi ante finem voluminis scriptum est; ideo ipse me reprehendo, et ago penitentiam in favilla et cinere; hexametri versus sunt; dactylo spondeoque currentes, et propter linguæ idioma crebro recipientes et alios pedes non earundem syllabarum sed earundem temporum. Interdum quoque rythmus ipse dulcis et tinnulus fertur numeris pedum lege solutis: quod metrici magis quam simplex lector intelligunt. A supradicto autem versu usque ad finem libri, parvum coma quod remanet prosa oratione continetur."

verse 10,) he adds, "after three verses," and cites our present twelfth verse.

Psalm xcix. ver. 3, he observes, "after one verse," and then cites our fourth verse, which occurs in the Vulgate in the middle of the fourth section. It is evident that the "one verse" to which he here refers is comprised in the words, "Populus ejus, et oves pascuæ ejus."

Psalm cxi. v. 1, Augustine cites our fifth verse "after five verses."

Psalm cxv. "after three verses" he cites our eighth.

Psalm cxvii. after citing the fifth verse, he adds, "and after five verses," and then gives what constitutes our eighth and ninth verses; and again, "after eight verses" he cites our fourteenth.

Psalm cxviii. (the 119th psalm in the Hebrew) after citing the 48th verse, he adds, "after four verses," and then cites part of our 51st verse, "Yet have I not declined from thy laws."

In the following table of Augustine's quotations, we have, in order to save space, as well as for the convenience of our readers, instead of giving the words quoted by Augustine from the Bible, referred the reader to the text itself, according to the present notation of chapters and verses, neither of which, the reader will bear in mind, were known in Augustine's time.

Ps. cxviii. v. 83 ...	"after two verses"	citing v. 85,* and
again.....	"after two verses"	v. 87.
v. 105 ...	"after seven verses"	v. 109.
v. 115 ...	"after seven verses"	v. 119.
v. 129 ...	"after two verses"	part of v. 131, "mandata tua."
v. 141 ...	"after three verses"	v. 143.
v. 155 ...	"after six verses"	v. 157.
v. 159 ...	"after four verses"	v. 162.
v. 168 ...	"after eight verses"	v. 173.
v. 174 ...	"after two verses"	v. 176.
Ps. cxxi. v. 6	"after two verses"	v. 8.
cxxxix. v. 9 ...	"after four verses"	v. 12.
cxl. v. 5.....	"after five verses"	v. 8.
cxli. v. 2	"after six verses"	v. 6.
cxlii. v. 6	"after three verses"	v. 8.
cxliv. v. 2	"after two verses"	v. 4.
cxlv. v. 7	"after three verses"	middle of v. 10, "et sancti," &c.
cxlix. v. 3	"after two verses"	middle of v. 4, "exaltabat," &c.

* The following is the exact reading of the Benedictine edition, which will show a slight variation in Augustine's text, and at the same time explain the manner in which the above table is to be understood:—

"Præcepta tua non sum oblitus. Et post duos versus; Foderunt mihi superbi foveas, quæ non erant juxta legem tuam. Et post duos versus; Paulominus consumperunt me in terrâ, ego autem non dimisi præcepta tua [viz. ver. 92]. Et post quinque versus; Nisi quod lex tua delectatio mea, fortè perissem in pressurâ meâ. In sempiternum non obliviscar præceptorum tuorum, quia per ipsa vivificasti me. Tuus ego sum, salva me, quoniam præcepta tua quæsi, &c. to "meditatio mea," [viz. end of ver. 99]. "Et paulo post, ab omni semitâ malâ, &c." [ver. 101] to "lux semitæ meæ," [ver. 105]. "Et post quatuor versus, anima mea in manu meâ semper," to "Dei mei," [viz. end of ver. 115].

PROVERBS.

- Ch. i. v. 8 "and after fourteen verses," citing v. 18, "Ipsi, &c."
 v. 19 ... "and after four verses," v. 22, "usque quo ... scientiam."
 "and after eleven verses," v. 28, "Tunc, &c."
 v. 33 ... "and after three verses," ch. ii. v. 3, "Si enim."
 Ch. ii. v. 18... "and after thirteen verses," ch. iii. v. 3, "Misericordia."
 Ch. iii. v. 7 "and after one verse," v. 9.
 "and after two verses," v. 11—15.
 "and after ten verses," v. 21.
 "and after nine verses," v. 27—30, to "frustra."
 "and after seven verses," v. 34, "Illusores."
 "and after forty-three verses," ch. iv. v. 23, "Omni custodia."
 Ch. v. v. 5 "and after ninety-seven verses," ch. vi. v. 25, "non concupiscat."
 Ch. vi. v. 32... "and after four verses," ch. vii. v. 1, "Fili mi."
 Ch. vii. v. 2... "and after fifty-seven verses," ch. viii. v. 5, "Intel-
 ligite."
 Ch. viii. v. 13, "and after six verses," ... v. 17—21.
 "and after twenty-three verses," v. 34—36.
 "and after nine verses," ch. ix. v. 6—10.
 "and after eighteen verses," ... ch. x. v. 2.
 "and after four verses," v. 5.
 "and after four verses," v. 8—14.
 "and after four verses," v. 17—24.
 "and after two verses," v. 26; ch. xi. v. 7.
 "and after five verses," v. 12—15.
 "and after two verses," v. 17.
 "and after three verses," v. 20, 21.
 "and after two verses," v. 23—28.
 "and after four verses," v. 31.
 Ch. xii. v. 15, "and after four verses," v. 18—24.
 "and after two verses," v. 25.
 Ch. xiii. v. 25, "and after two verses," ch. xiv. v. 2, 3.
 "and after two verses," v. 5—13.
 "and after three verses," v. 16, 17.
 "and after four verses," v. 21, 23.
 "and after four verses," v. 26, 27.
 "and after two verses," v. 29—31.
 "and after seven verses," ch. xv. v. 1, 2.
 "and after seventeen verses," ... v. 12, ending
 with "graditur."
 "and after twelve verses," v. 16, "melius est."
 Ch. xv. v. 20, "and after two verses," v. 22—24.
 "and after four verses," v. 27; ch. xvi. 21.
 "and after seventeen verses," ... v. 31.
 Ch. xvii. v. 15, "and after sixteen verses," v. 23, 24.
 "and after three verses," v. 27.
 "and after two verses," ch. xviii. v. 1.
 "and after six verses," v. 5.
 "and after six verses," v. 9, 10.
 "and after two verses," v. 12.
 "and after seven verses," v. 17—19.
 "and after two verses," v. 21; ch. xix. 8.
 "and after ten verses," v. 15.

Ch. xix. v. 18, "and after six verses,"	citing ch. xviii. v. 22, 23.
"and after two verses,"	v. 25.
"and after two verses,"	v. 13.
"and after seventeen verses,"	v. 23.
"and after twenty-five verses,"	ch. xxi. v. 13—15.
"and after nine verses,"	v. 23.
Ch. xxi. v. 28, "and after five verses,"	ch. xxii. v. 1.
"and after fifteen verses,"	v. 9, 10.
"and after four verses,"	v. 13.
"and after three verses,"	v. 16.
"and after eight verses,"	v. 22.
Ch. xxiii. v. 14, "and after eight verses,"	v. 20.
"and after twenty verses,"	v. 31, 32.
"and after seven verses,"	ch. xxiv. v. 1, 2.
"and after sixteen verses,"	v. 11, 12.
"and after nine verses,"	v. 17—19.
"and after two verses,"	v. 21.
v. 26, "and after two verses,"	v. 28.
v. 32, "and after twenty verses"	ch. xxv. v. 8.
Ch. xxv. v. 12, "and after seventeen verses,"	v. 20—32.
"and after ten verses,"	v. 28.
"and after two verses,"	ch. xxvi. v. 2—5.
"and after ten verses,"	v. 11—22.
"and after three verses,"	v. 24.
Ch. xxvii. v. 2, "and after four verses,"	v. 5, 6.
"and after three verses,"	v. 10.
Ch. xxviii. v. 6, "and after two verses,"	v. 8—10.
"and after four verses,"	v. 13, 14.
"and after twelve verses,"	v. 20—27.
"and after ten verses,"	ch. xxix. v. 5.
"and after twenty-two verses,"	v. 19, 20.
"and after four verses,"	v. 23—27.
"and after fourteen verses,"	ch. xxx. v. 7.
ECCLESIASTES.	
Ch. v. v. 6 "and after six verses,"	v. 9.*
Ch. vii. v. 7... "and after four verses,"	v. 9—11.
Ch. viii. v. 18. "and after two verses,"	chap. x. v. 1.
"and after thirteen verses,"	v. 8.
CANTICLES.	
Ch. viii. v. 6... "and after one verse,"	v. 7, "æmulatio" to
JOB.	
Ch. xxiv. v. 3, "and after five verses,"	"aquæ."
"and after two verses,"	v. 6, 7.
"and after two verses,"	v. 9, 10.
"and after twenty-one verses," ..	v. 12, 13.
	the latter part of v. 20,
	"sed conteratur quasi
	lignum infructuosum."
Ch. xxxi. v. 7, "and after two verses,"	v. 9—13.
"and after four verses,"	v. 16—21.
"and after five verses,"	v. 24, 25.
"and after six verses,"	v. 29.
"and after four verses,"	v. 32—39.

* This is the 10th verse in the Authorized Version, where the division of chapters is different, the first verse of our fifth chapter forming the seventeenth verse of the fourth chapter in the Vulgate, Pagnini, Stephens, Athias, and Sebastian Munster. The present division of these two chapters was first introduced into the Authorized Version in 1611, probably from Luther's German version.

HOSEA, PART OF.

- Ch. iv. v. 2 "and after twelve verses," citing part of v. 6, "Quia ter."
 "and after fifteen verses," v. 10, viz. from "fungaris mihi" in v. 6, to "quoniam," &c. (the latter half of v. 10,) and from the end of v. 11, "cor."
 "and after seventeen verses,"... to the middle of v. 14, "Quoniam ipsi meretricibus," &c.
 Ch. v. v. 4 "and after sixty-one verses," ... ch. vi. middle of v. 5, "judicia tua."
 Ch. x. v. xii... "and after seventy-eight verses," ch. xii. v. 6.
 "and after fifty-one verses," ch. xiii. v. 4.
 "and after thirty-nine verses," ... ch. xiv. v. 2.

JOEL. (Nil.)

AMOS.

- Ch. xi. v. 4 "and after two verses," v. 6; our fifth verse therefore made two, thus:—
 "Et mittam ignem in Juda
 Et devorabit ædes Jerusalem."
 v. 7 "and after one verse," the latter part of v. 8, "Et vinum damnatorum bibebant in domo Dei sui."
 Ch. v. v. 4 "and after three verses," part of v. 6, "Querite vivite."
 "and after eight verses," v. 10, 11.
 "and after three verses," v. 12.
 "and after two verses," v. 14.

MICHA.

- Ch. vi. v. 8.... "and after three verses," v. 10—12.
 "and after twelve verses," ch. vii. v. 1.

ZEPHANIAH.

- Ch. i. v. 7 "and after sixteen verses," v. 12, (viz. from middle of v. 7, "Dies Domini.")

MALACHI.

- Ch. ii. v. 17... "and after fifteen verses," ch. iii. v. 5—7.
 "and after fifteen verses," v. 13.

ISAIAH.

The first portion of this book quoted in the Speculum is the eighteenth verse of the first chapter, "Dicit Dominus:" after this the author proceeds to cite as follows:—

- Ch. ii. v. 6 "and after eight verses," citing v. 22.
 "and after three verses," latter part of v. 8, "Repleta est."
 Ch. v. "exercituum," middle of v. 5.
 "and after three verses," v. 11, 12.
 "and after seventeen verses," ... v. 20.

- Ch. xi. v. 5 ... "and after sixty verses," citing ch. xii. v. 2—6.
 "and after forty verses," ch. xiii. v. 11, "et qui-
 escere," last member
 of v. 11.
 Ch. xxvi. v. 4, "and after six verses," v. 8.
 Ch. xxix. v. 21, to "verbo,"
 "and after ten verses," ch. xxx. 1, "Væ filii,"—
 v. 15.
 "and after twenty verses," v. 22.
 Ch. lv. v. 7.... "and after twenty verses," ch. lvi. v. 1.
 Ch. lviii. v. 7.. "and after four verses," middle of v. 9, "Si abs-
 tuleritis."
- Ch. lxxv. v. 3... and half of verse "4, dormiunt."
 "and after two verses," (viz.
 "Qui comedant carnem
 suillam
 Et jus profanum in vasis
 eorum.") v. 5.
 v. 7... "and after ten verses," v. 11.
 Ch. lxxvi. v. 2, "and after six verses," v. 4.

JEREMIAH.

- Ch. ii. v. 5 "and after ten verses," v. 7, last clause, "hære-
 ditatem."
 Ch. iv. v. 22... "and after thirty verses," ch. v. v. 1, "circuite."
 v. 5 "and after six verses," "filii tui," second com-
 ma of v. 7.
 v. 9 "and after forty verses," v. 22, "qui posui," se-
 cond comma.
 v. 31... "and after thirty verses," ch. vi. v. 10.
 Ch. viii. v. 6... "and after nine verses," v. 8.
 (viz. to "quid feci," &c.)
 Ch. ix. v. 24... "and after sixteen verses," ch. x. v. 2.
 Ch. xxiii. v. 18 after first comma, "Quis
 domini."
 "and after eleven verses," v. 21, 22.
 "and after four verses," v. 25.

EZEKIEL.

- Ch. xxii. v. 26. "and after two verses," citing v. 27.
 viz., to "intellexerant," in
 leaving two short commas.
 Ch. xxxiii. v. 20. "and after forty-nine verses," ... (In Martianay's edition it is
 "after forty-two verses,")
 citing v. 30.

WISDOM.

- Ch. iii. middle of verse eleven, "infelix est."
 "and after six verses," citing second comma of v. 13,
 "Quoniam."

ECCLESIASTICUS.

- Ch. i. v. 20. "and after two verses," citing v. 22, "corona sapientie
 timor Domini."
 "and after four verses," v. 25.
 Ch. iii. v. 2.... "and after two verses," v. 4—10, "ut supervene-
 rit tibi benedictio a
 Domino." (Vulg. "ab
 eo;" al. "a Deo.")

- Ch. iii. v. 2 ... "and after three verses," citing v. 12, to "tui."
 "and after three verses," v. 14, 15, to "virtuti."
 "and after four verses," v. 18—23.
 "and after three verses," v. 26—29.
 "and after two verses," v. 31.
 Ch. vi. v. 2 ... "and after seven verses," v. 6—22.
 "and after two verses," "quibus," middle of
 v. 23—30.
 "and after four verses," v. 37.
 Ch. vii. v. 15... to "Presbyterorum,"
 "and after twelve verses," v. 22, 23.
 "and after two verses," v. 25—33, to "sacer-
 dotes."
 "and after six verses," v. 36.
 Ch. viii. v. 4... "and after two verses," v. 6—12.
 "and after sixteen verses," v. 20, 21.
 "and after two verses," ch. ix. v. 1, "non zeles
 mulierem sinus tui."
 "and after seven verses," v. 5, 6.
 "and after two verses," v. 8.
 "and after twelve verses," v. 14—17, "non
 . . . injustorum."
 "and after two verses," v. 18, 19.
 "and after four verses," the latter part of v. 21,
 "et eum," v. 22.
 "and after forty-three verses,"... ch. x. v. 23—28.
 "and after five verses," v. 31.
 "and after six verses," ch. xi. v. 1—4, to "ex-
 tollaris."
 "and after six verses," v. 7—10.
 "and after twenty verses," v. 22...30, "ante
 mortem ne laudes ho-
 minem quemquam."
 "and after one verse," v. 31.
 Ch. xii. v. 7... "and after four verses," v. 10—19.
 "and after sixty-one verses," ... ch. xiii. v. 30.
 "and after three verses," ch. xiv. v. 1.
 "and after four verses," v. 11—13.
 "and after sixteen verses," v. 22, 23.
 "and after twenty-five verses," .. ch. xv. v. 7.
 Ch. xvi. 4 ... "and after twenty-one verses," .. v. 16.
 Ch. xvii. 23... "and after nine verses," v. 28, 29.
 "and after thirty verses," ch. xviii. v. 14—23.
 "and after six verses," v. 27.
 "and after five verses," v. 30—32.
 "and after five verses," ch. xix. 1.
 Ch. xix. v. 4... "and after two verses," v. 5.
 "and after eight verses," v. 10—18.
 "and after five verses," v. 21.
 "and after sixteen verses," ch. xx. v. 1, to "irasci,"
 v. 8.
 "and after eight verses," v. 13, "sapiens . . . facit."
 "and after sixteen verses," v. 20—22.
 "and after two verses," v. 24—29, first half.
 "and after four verses," v. 31.
 Ch. xx. 4 "and after four verses," v. 7.
 "and after five verses," v. 11—20.
 "and after two verses," v. 22—24.
 "and after eight verses," v. 29.

Ch. xxii. 1	"and after four verses,"	citing v. 4—13.
	"and after twenty-one verses," ..	v. 25—27.
	"and after ten verses,"	v. 33.
Ch. xxiii. 14...	"and after four verses,"	v. 17—23.
	"and after two verses,"	v. 25.
Ch. xxv. 8 ...	"and after ten verses,"	v. 14, 15.
	"and after twenty verses,"	v. 28.
	"and after thirty-three verses," ..	ch. xxvi. v. 11—14.
	"and after four verses,"	v. 16—20.
	"and after eleven verses,"	v. 12—27.
	"and after four verses,"	ch. xxvii. v. 1.
	"and after twelve verses,"	v. 27.
	"and after two verses,"	v. 29—32.
	"and after three verses,"	ch. xxviii. v. 1.
Ch. xxviii. ...	"and after four verses,"	v. 13.
Ch. xxix. v. 4,	"and after thirteen verses," ...	v. 11—26.
	"and after one verse,"	v. 27.
	"and after sixteen verses,"	ch. xxx. v. 1.
Ch. xxx. v. 2...	"and after ten verses,"	v. 8—18.
	"and after five verses,"	v. 22—26.
	"and after ten verses,"	v. 5—30.
	"and after twenty-six verses," ..	ch. xxxii. v. 4—6.
	"and after five verses,"	v. 10—22.
	"and after four verses,"	v. 24.
Ch. xxxiv. v. 8,	"and after five verses,"	v. 12.
Ch. xxxv. v. 18,	"and after four verses,"	v. 21.
Ch. xxxvii. v. 16	"and after five verses,"	v. 10.
	"and after twenty-one verses," ..	v. 30—32.
	"and after four verses,"	ch. xxxviii. v. 1—7.
	"and after four verses,"	v. 9, 10.
	"and after one verse,"	v. 11, latter
		half of v. 14.
	"and after one verse,"	v. 16—19.
	"and after one verse,"	v. 21.
	"and after nine verses,"	v. 23 to ch.
		xl. v. 17.
	"and after twelve verses,"	v. 24.

TOBIT.

Ch. iv. v. 4 ...	"and after two verses,"	citing v. 6—17.
	"and after two verses,"	v. 19, 20.
	"and after seven verses,"	v. 23.

MATTHEW.

Ch. xxii. v. 40,	"Prophetæ."	
	"and after a few verses,"	citing ch. xxiii. v. .

MARK.

Ch. x. 12	"and after four verses,"	citing middle of v. 14, "sinite parvulos."
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JOHN.

Ch. xiv. 21 ...	"and after three verses,"	citing second comma of v. 231
		"Si quis diligit me."

II. CORINTHIANS.

Ch. iv. v. 13...	"and after six verses,"	citing v. 16, to "faciatis."
Ch. xiii. v. 7...	"and after six verses,"	v. 11.

PHILIPPIANS.

- Ch. i. v. 24 ... "and after six verses," citing v. 27.
 Ch. iii. "and after twenty verses," to "in coelis est."
 "and after thirteen verses," ... ch. iv. v. 4, "gaudite."

I. TIMOTHY.

- Ch. iii. 13 "and after twelve verses," citing ch. iv. v. 1. (3 intervening to make 12.)

II. TIMOTHY.

- Ch. ii. 17 to "serpet," middle of the verse.
 "and after six verses," citing middle of v. 19, "cognovit Dominus."
 Ch. iii. "and after eight verses," v. 10.

JOHN.

- Ch. v. v. 15... "et scimus quoniam audit nos."
 "and after three verses," citing v. 15, "qui scit."

HENREWS.

- Ch. iv. v. 14... "Habentes ergo pontificem magnum," &c., to "confessionem."
 "and after three verses," citing v. 16, "adeamus" to "opportuno."
 Ch. vi. v. 12... "ut non segnes."
 "and after seven verses," citing v. 16, "Homines enim."

We must here observe, that some doubts have existed as to the exact meaning of St. Augustine.* Father Simon is of opinion that the theologians of Louvain, who first edited the *Speculum* of Augustine, did not comprehend his true meaning in the use of the word *verse*. "They have," he observes, "put throughout this treatise 'et post, tertius versus, et post, secundus versus, et post, quartus versus, et post, quintus versus,' whereas we should read 'post tres versus, post duos versus, post quatuor versus, post quinque versus,' &c. "St. Augustine," he proceeds to observe, "did not intend to point out the second, third, fourth, and fifth verses, but that which follows immediately after two, three, four, or five verses, as appears clearly from many other passages in the *Speculum*." But in whatever manner we are to understand St. Augustine, it is evident that his verses are quite different from those in our present printed editions of the Old and New Testament. These verses are at the same time so intimately connected with the division into chapters, to which alone the numerical notation has any reference, that it will be here the proper place to give some account of these larger divisions.

* We may here observe, that in the Benedictine, and other editions of the *Speculum*, the quotations are from Jerome's Vulgate, which circumstance has, with others, induced those learned men to question its authenticity. Dr. Wiseman has acquainted us, in his Letters on 1 John v. 7, that the ancient MS. of the *Speculum*, preserved in the monastery of the Holy Cross, wherein the quotations are from the old Latin, and which was some years since about being published, contains the true and genuine *Speculum* of St. Augustine. The reference to the Psalms, which we have here cited from the *Speculum*, is according to the numeration of the Septuagint and Vulgate, and not of the Hebrew.

This subject also seems involved in some degree of obscurity. It is not our intention to dwell here on the ancient *τίτλοι* and *κεφάλαια*, which have no relation to our present numerical division of chapters, but to proceed at once to the more modern distribution. This has been attributed to various persons: to Theophylact, at the close of the eleventh century;* to the learned Stephen Lanfranc, the first abbot of St. Stephen's, in Caen, afterwards archbishop of Canterbury, where he died in the year 1089; and also,—which is much more probable, as has been shown by the learned antiquarian, Bale,—to his patriotic successor, Stephen Langton, who died in the same year in 1228. But whoever was their author, they were unquestionably first established by Cardinal Hugh de St. Cher, who adapted them to his Latin Concordance, the first work of the kind, and introduced them into the manuscripts of the Latin Vulgate. The cardinal, who died in the year 1263, was the first of the Dominican order who had the honour of being advanced to the purple. He is said to have employed no less than five hundred monks in this laborious undertaking. His division had the honour of being adopted in the fifteenth century, not only by the Greek church, but also into the Syriac version, and was received about the same period by the Jews themselves, Rabbi Isaac Nathan having adapted it to his Hebrew Concordance of all the declinable words in the Bible, which was completed in the year 1448, a few years before the invention of printing. Rabbi Nathan's Concordance was, however, first printed by the learned Reuchlin (better known by his Latin name of Capnio), at the press of Cornelius Bomberg, in Venice, A.D. 1523, shortly before the appearance of the division and enumeration of the chapters in the printed Hebrew Bibles. These were first introduced by

* The learned Huet, who favoured this notion, seems to have borrowed it from Croius, who says, "Theophylact, who flourished in the eleventh century, exhibits the same number of chapters in the gospels with us, as appears from his index to each of the gospels. It is, however, certain, that Theophylact was not himself the original author of this division, as we have ourselves seen some ancient manuscripts written before his time, containing these same divisions. The Acts were divided into twenty-eight chapters. Ecumenius afterwards divided them into forty chapters, and two hundred and forty heads." And again, "We have a Latin manuscript, above 800 years old, containing the whole Bible, divided into the very same chapters as at present." He also says, that he has seen several ancient manuscripts, and particularly one of St. John's Gospel, on which the figures are marked in the margin in the same hand and ink with the manuscript. He adds that the *verses* are distinguished also, and marked in the very text. He gives some reasons for conjecturing that in the time of Jerome and Augustine the chapters were divided *nearly* as at present, but his arguments are founded merely on their division of one or two subjects in their comments, in the same way as our present chapters. He also speaks of the probability of their taking the distinctions of chapters and verses from Ezra, and the great synagogue, and transferring them to the New Testament. He does not designate his manuscripts,—we cannot, therefore, sufficiently confide in his assertions; nor does he write with that dispassionateness which becomes a candid critic. See the work of Croius, "*Sacræ ac Historicæ in Nov. Fœd. Observationes, &c.*" part i. p. 55.

In fact, we have ourselves seen several ancient manuscripts, in which the chapters are numbered in the margin, but which did not originally contain this division, the number being added by a later hand, after the chapters had become established.

Daniel Bomberg into his folio edition of 1525. It is true, that for many centuries before the time of the Cardinal de St. Cher, there were certain divisions in the Hebrew, Greek, and Latin Bibles; but it is no less certain, that the *present* division of chapters in both the Old and New Testament was first adopted at the time to which it has been here ascribed, as well as that this was the first attempt at any arithmetical enumeration whatever of chapters, except in the book of Psalms. The nearest division to our present chapters which had previously existed is that of the masoretic *sedarim*, of which there were forty-three in Genesis, where we reckon forty chapters; and the other books are divided nearly in the same proportion.

After the invention of printing, about the year 1450, the present chapters appear both in the editions of the Latin Vulgate, and in the translations of the same into the vulgar tongue; as in the German versions printed in 1466 and 1494, the Flemish version of 1475, the Italian of 1471, and the Spanish of 1478. After the commencement of the Reformation in the sixteenth century, the reformers adopted, from the Vulgate, St. Cher's division of chapters, which was introduced by Luther into his German version, commenced in 1522, and from thence it passed into the French of Olivetan in 1535, and into the English version of Tindale and Coverdale in 1526 and 1535. It passed from these through the Geneva and the Bishops' Bible to our Authorized Version of 1611.

We regret to have to add, that this division is frequently found to be executed with very little judgment, and the reader should ever bear in mind that it possesses no weight whatever in fixing the sense of Scripture, divisions of this kind having been invented, not so much for the sake of distinguishing the subjects, as for facilitating reference, and as convenient accompaniments to a Concordance. We may here observe, that the Cardinal de St. Cher, knowing nothing of a division into verses, marks his references to the concordance in quite a different and a better way, in so far as the sense is concerned. This was by means of Roman capitals applied to the Bible, as they then generally were to all other books furnished with an index. The letters A. B. C. D. E. F. G. were thus placed in the margin, at equal distances from each other, their number being varied according to the length of the several chapters.

We have observed that the book of Psalms was the first book into which any thing like an enumeration of chapters was introduced, viz. by marking each psalm with a number, and designating it accordingly. This mode of designating the psalms has been supposed to have been known among the Jews before the coming of Christ, and is by some ascribed to the authors of the Septuagint version. Thus the *second psalm* is cited by St. Paul, Acts xiii. 33. This point would be still more evident, if we were certain that our copies of the New Testament preserved here the true reading; but this is doubtful, several manuscripts having in this place "the *first* psalm," instead of "the second," while there are strong reasons for supposing that

this reference to the number of the psalm is an early interpolation. Under any circumstances, the first psalm, or even the second, might be easily referred to, even on the supposition that the psalms themselves were not then designated by arithmetical enumeration; and the reader will perceive that, in the reference made by St. Paul to the sixteenth psalm in the thirty-fifth verse of the same chapter, he does not designate it by its number, but merely says, "in another psalm," &c. The numeration of the psalms is, however, ancient, as we find it adopted by St. Hilary and some of the Greeks, from whom it passed to the Latin and African fathers.

We now come to the subdivision of each chapter, or the division into verses.

The enumeration of the verses (*στίχοι*) by figures is not modern. We find ancient manuscripts so marked long before the invention of printing. In a Greek stichometrical manuscript, probably as ancient as the ninth century, now in the Royal Library in Paris, (Cod. Reg. 1892,) the verses—which, however, the reader will perceive are not divided according to the sense—are thus numbered in the margin, reckoning by hundreds, and commencing the enumeration again at the end of each hundred lines. We give it here according to the English version, substituting Arabic figures for the Greek numeral letters.

1. The vision of Isaiah, the son of Amos, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jothan, Ahaz, and Hezekiah, kings of
2. Judah. Hear O heavens and
3. give ear O earth, for the Lord hath spoken.
4. I have nourished and brought up children; and they
5. have rebelled against me. The ox knoweth
6. his owner, and the ass his master's crib.
7. But Israel doth not know, my people
8. doth not consider. O sinful nation
9. a people laden with iniquity. a seed
10. of evil doers. children that are corrupters. they have forsaken
11. the Lord. they have provoked the holy one of Israel unto anger. they are gone away backward. Why should ye be stricken any more.
12. Ye will revolt more and more. the whole head is sick, and the whole heart is faint
13. From the sole of the foot even unto the head there is no
14. soundness in it, but wounds
15. and bruises and putrefying sores. They have not been
- closed. neither bound up, neither mollified with ointment
16. your country is desolate
17. your cities
18. are burned with fire. your land
19. Strangers devour it in your presence
20. and it is desolate as overthrown by strangers*

* We have also seen an example from the same library of a manuscript, in which the verses are numbered with Greek cyphers, both in the text and margin; but have

We have also a specimen of the Song of Moses from the psalter of Sedulius Scotus or the Irishman,* who flourished in the beginning of the ninth century. It is written stichometrically, in Greek and Latin, and contains forty-two commas or lines; and has in all seven colons, which are each numbered in the margin with Roman numerals, by Sedulius himself in the opinion of Montfaucon, who observes that this division is not always correct, and that it does not harmonize with other books of Scripture which are divided in the same manner. We give it here from the Latin of Sedulius, which the reader will perceive to be antehieronymian.

- I. Cantemus Domino gloriose enim magnificatus est,
equum et ascensorem projecit in mare
Adjutor et protector factus est mihi in salutem.
Iste Deus meus et glorificabo eum,
Deus Patris mei, et exaltabo eum,
Dominus conterens bella, Dominus nomen est ei.
Currus Faraonis et exercitum ejus projecit in mare :
electos ascensores, ternos stantes, demersit in Rubro mari,
Pelago cooperuit eos, devenerunt in profundum tamquam lapia.
- II. Dextera tua, Domine, glorificata est in virtute,
dextera manus tua, Domine, confregit inimicos,
et per multitudinem gloriæ tuæ contribulasti adversarios.
Misisti iram tuam et comedit illos tamquam stipulam,
et per spiritum iræ tuæ divisa est aqua.
Gelaverunt tamquam murus aquæ,
Gelaverunt fluctus in medio mari.
- III. Dixit inimicus, persequens comprehendam,
Partibor spolia, replebo animam meam :
interficiam gladio meo, dominabitur manus mea;
Misisti spiritum tuum et cooperuit eos mare,
Descenderunt tamquam plumbum in aquam validissimam.
- IV. Quis similis tibi in diis, Domine, quis similis tibi?
gloriosus in Sanctis, mirabilis in majestatibus, faciens prodigia :
Extendisti dexteram tuam et devoravit eos terra,
gubernasti populum tuum hunc, quem redemisti
Exhortatus es in virtute tuâ, in requie sancta tua.
- V. Audierunt gentes et iratæ sunt,
Dolores comprehenderunt habitantes Philistiim
Tunc festinaverunt Duces Edom
et principes Monbitarum adprehendit illos tremor,
fluxerunt omnes habitantes Chanaan.
Cecidit super eos timor et tremor, magnitudine brachii tui.
- VI. Fiant tamquam lapis donec pertranseat populus tuus, Domine,
usque dum transeat populus, Domine, hunc quem adquisisti
Inducens plantato eos in montem hæreditatis tuæ

at present no opportunity of giving an extract from the same, having unfortunately lost the note which we had taken of it in France.

* There were two distinguished Irishmen of the name of Sedulius or Shiel, (in Irish, Sidhuil,) the former of whom flourished in the fifth, the latter in the eighth and beginning of the ninth century.

in præparatam habitationem tuam, quam præparasti, Domine.
Sanctificationem, Domine, quam paraverunt manus tuæ.

- VII. Domine, qui regnas in æternum et in sæculum et adhuc :
Quia introiit equitatus Faraonis cum curribus et ascensoribus in mare,
et adduxit super eos Dominus aquas maris :
Filii autem Israël transierunt per siccum in medio mari.

The following is the Authorized Version of the above :—

- I. I will sing unto the Lord, for he hath triumphed gloriously
the horse and his rider hath he thrown into the sea
The Lord is my strength and song, and he is become my salvation.
He is my God and I will prepare him a habitation
My father's God and I will exalt him
The Lord is a man of war, the Lord is his name
Pharaoh's chariots and his host hath he cast into the sea
His chosen captains also are drowned in the Red sea
The depths have covered them, they sank unto the bottom as a stone.
- II. Thy right hand, O Lord, hath become glorious in power
thy right hand, O Lord, hath dashed in pieces the enemy.
and in the greatness of thine excellency thou hast overthrown them that
rose up against thee.
Thou sentest forth thy wrath which consumeth them as stubble
and with the blast of thy nostrils the waters were gathered together
The floods stood upright as an heap
And the depths were congealed in the heart of the sea.
- III. The enemy said, I will pursue, I will overtake
I will divide the spoil, my lust shall be satisfied upon them.
I will draw my sword, my hand shall destroy them.
Thou didst blow with thy wind, the sea covered them
They sank as lead in the mighty waters.
- IV. Who is like unto thee, O Lord, among the gods
Who is like thee glorious in holiness, fearful in praises, doing wonders.
Thou stretchedst out thy right hand, the earth swallowed them
Thou in thy haste led forth the people which thou hast redeemed
Thou hast guided them in thy strength unto thy holy habitation.
- V. The people shall hear and be afraid
sorrow shall take hold on the inhabitants of Palestine
Then the dukes of Edom shall be amazed
the mighty men of Moab trembling shall take hold upon them.
All the inhabitants of Canaan shall melt away
Fear and dread shall fall upon them.
- VI. By the greatness of thine arm they shall be as still as a stone.
Till thy people pass over, O Lord, till the people pass over which thou
hast purchased
Thou shalt bring them in, and plant them in the mountain of thine
inheritance,
In the place, O Lord, which thou hast made for thee to dwell in
In the sanctuary, O Lord, which thy hands have established.
- VII. The Lord shall reign for ever and ever
For the horse of Pharaoh went in with his chariots and with his horse-
men into the sea,
And the Lord brought again the waters of the sea upon them.
But the children of Israel went on dry land in the midst of the sea.

The following specimen from the psalter of Sedulius, of his stichometrical arrangement of the Psalms, may be also interesting to the reader, although destitute of numerical notation. We give the first verse in his Greek original, and conclude with his subscription, the original of which is in the autograph of this celebrated Irishman and distinguished Greek scholar, preserved in the monastery of St. Michael, in Lorraine. The Greek original is in uncial letters, and the Latin translation is also in the handwriting of Sedulius. Each Greek word is separated by a point.

Ψαλτήριον. Ψαλμός του Δαυιδ πρώτος.
 Μακάριος ἀνὴρ ὃς οὐκ ἔπορεύθη ἐν βουλῇ ἀσεβῶν
 Καὶ ἐν ὁδῷ ἀμαρτωλῶν οὐκ ἔστη
 Καὶ ἐν καθέδρᾳ λοιμῶν οὐκ ἐκάθισε
 Ἄλλ' ἢ ἐν τῷ νόμῳ κυρίου τὸ θέλημα αὐτοῦ
 Καὶ ἐν τῷ νόμῳ αὐτοῦ μελέτησεν ἡμέρας καὶ νυκτός
 Καὶ ἔσται ὡς τὸ ξύλον τὸ περισσεύμενον
 Παρὰ τὰς διεξόδους τῶν ὑδάτων
 Ὁ τὸν καρπὸν αὐτοῦ δώσει ἐν καιρῷ αὐτοῦ
 Καὶ τὸ φύλλον αὐτοῦ οὐκ ἀπορῥήσεται
 Καὶ πάντα ὅσα ἂν ποιῇ κατενοωθήσεται
 Οὐκ οὕτως οἱ ἀσεβεῖς, οὐκ οὕτως
 Ἄλλ' ἢ ὡς ὁ χνοὺς ὃν ἐκρίπτει ὁ ἄνεμος ἀπὸ προσώπου τῆς γῆς
 Διὰ τοῦτο οὐκ ἀναστήσονται ἀσεβεῖς ἐν κρίσει
 Οὐδὲ οἱ ἀμαρτωλοὶ ἐν βουλῇ δικαίων
 Ὅτι γινώσκει κύριος ὁδὸν δικαίων
 Καὶ ὁδὸς ἀσεβῶν ἀπολείται

Or thus, according to the Authorized Version :—

Blessed is the man who hath not walked in the counsel of the ungodly
 and hath not stood in the way of sinners
 and hath not sat in the seat of the scornful
 But his delight is in the law of the Lord
 and in his law will he meditate day and night
 And he will be like a tree planted
 by the water side
 which will bring forth its fruit in due season
 and its leaf will not wither
 and all that he does shall prosper
 But the wicked are not so
 but like the dust which the wind scattereth from
 the face of the earth.
 Therefore the wicked will not rise in the judgment
 nor sinners in the council of the just
 For the Lord knoweth the way of the righteous
 and the way of the unjust shall perish.

At the end of the Psalter is the subscription of Sedulius :—

. . . . εὐχὰς θεῷ ἐγὼ ἀμαρτωλὸς πράξω
 Ἐγὼ Σηδύλιος Σκόττος ἔγραψα.

The first person, however, who applied a system of numbering the verses to the entire Bible was the famous Jew, Rabbi Nathan, in the middle of the fifteenth century, who, at the same time that he intro-

duced Cardinal de St. Cher's chapters into the Hebrew Bible, instead of marking the pages or columns with the first seven letters of the alphabet, marked every *fifth* masoretic verse with a Hebrew numeral.* By thus employing the masoretic † division into verses which had previously existed, and merely attaching numerals to them, he adopted a better system, so far as the facility of reference was concerned, than that of the Cardinal de St. Cher. We have already observed that this system was introduced into the first printed edition of the Hebrew Bible by Daniel Bomberg at Venice in 1525. This practice has been since continued by the Jews, with this difference, that in the edition of the Hebrew Bible by Athias, in 1661, he introduced the Arabic figures for numbering the intermediate verses between each fifth verse. And this he did in imitation of the editions in all other languages, which had for above a century, viz. after the year 1555, universally adopted this practice. We shall presently see the process by which this custom became gradually introduced into all our Bibles.

(To be continued.)

* The following are Rabbi Nathan's words:—"Et quia vidi quod interpres librorum sacrorum Latinus diviserit singulos libros in certum numerum sectionum vel capitulum, id quod non fit in libris nostris, ideo notavi versus omnes, juxta numerum ipsorum, pro numero capitulum: versusum etiam numerum notavi, prout apud nos extant, quo tanto faciliori negotio in suis locis reperiri possint."

† We have not thought it necessary to discuss the original design of the '*pesukim*,' or masoretic verses, which are retained in all our present Bibles, and which are regulated by the sense. These, it is well known, are separated from each other in the Hebrew by the *soph pasuk*, an accent marked by two points, placed one over the other like our colon. A current tradition among the Jews attributes these pauses to Moses himself, and considers it as inspired. The Thalmudists attribute them to Ezra; the greater part of the Jewish Rabbins maintain that Ezra added them to the text according to a tradition which had descended from Moses, and that the design of these pauses was to fix the time when the reader in the synagogue was to stop, in order that the Chaldee interpreter might translate each verse into this language for the benefit of the people to whom it had become vernacular since their return from Babylon. They were unknown to St. Jerome, who adopted, in many instances, a much better division as far as the sense is concerned. They cannot be traced beyond the times of the Masorites, and were probably invented at the same time with the vowel points. Father Simon observes, that "it is only some injudicious or ignorant protestants, who prefer this distinction of verses invented by the Masorites, to other divisions supported by good sense, and by the ancient versions."

Referring to this subject, Jahn, with his usual judgment, remarks:—"The protestants, who until the middle of the eighteenth century maintained the perfect clearness of the sense of Scripture, contended that the vowel points were coeval with the consonants, in order, doubtless, to obviate the notion that the Scriptures were at one time less clear than at another. But since their rejection of this dogma, they agree with us [of the church of Rome] that the points are but a commentary of the middle ages, and that it is lawful for the purposes of exegesis to attach other points more agreeable to the context. But the interpreter should not attempt this upon slight grounds, for those points contain within themselves many of the signs of the readings of antiquity; and there have been so many failures in the attempts of the learned at introducing changes into the vowel points, that the errors into which they have fallen ought to render the interpreter extremely cautious and circumspect."

NOTICES OF BOOKS.

Annual Report of the Children's Church Missionary Association.
Annual Reports of the Newington Green Church Missionary
Nursery, Islington.

WE remarked, some time ago, that a large division of our fellow-Christians are devoid of all sense of the absurd, to their own considerable moral disadvantage. Since then, we have come across several striking illustrations of the remark. It is not very long since we saw an advertisement informing ladies that it is now happily in their power to purchase reticules and articles of the like description made from the same piece as the robes in which Bishop Alexander was consecrated! We were struck, on reading it, with the dull torpidity of our thoughts and feelings. It appeared that there was in many minds a nimbleness of association—a sensibility awakened by very subtle connexions of thought to which we could make no pretensions. We could in part imagine some value attached or attachable to a reticule made from a canonized person's robes themselves; but one made from the same piece as the robes!—this we must again say is an affinity too remote for our ungenealogical brains. After this, who will laugh at the relics cherished in the church of Rome? There they wait till the object of worship is dead; and, genuine or pretended, the relic at least professes to be connected with him in a way intelligible to dull fancies like ours: it is his head or his toe-nail, or, at farthest, something that he wore or touched. But more magical in his influence than any Romish saint, Bishop Alexander imparts sanctity to what he never saw, touched, nor has himself any conception of—the piece from which his robes were made!

Here follows something that lags not far behind the reticules and the robes:—

“DESCENDANT OF BISHOP JEWELL.

“TO THE EDITOR OF THE RECORD.

“Sir,—I am desirous of laying before the christian public, through the *Record* newspaper, a matter which may be of some interest to them to become acquainted with, and one which appears to others, as well as myself, to be worthy of further inquiry and attention.

“On my appointment to this benefice, I found a family resident, named ‘Jewell.’ The name naturally brought to my recollection that great and good bishop of our church, ‘Bishop Jewell,’ whose *Apology* is well known as a master-piece. It occurred to me that possibly the family here might be his descendants; and accordingly, I have held conversations with them from time to time, to ascertain how far my surmises might be correct. I have thus learned that there is a tradition amongst them, of a very distinct character, that they are descended from some great bishop in England; and it is a fact that they are respectable, though much reduced in circumstances. I may mention here that this family have been in the habit of spelling their name with a ‘D’ instead of a ‘J,’ but this is evidently a corruption from lapse of time and other circumstances. In the printed list of Irish volunteers, amongst which were enrolled members of the family, the name is spelt ‘Jewell.’ But, however disposed my mind was to the conviction that this family are descended from Bishop Jewell, from the circumstances already mentioned, I have no doubt of the fact now; for, on lately seeing the print of the Bishop published with the *Apology*, I instantly recognised the most striking likeness between it and ‘Matthew,’ the boy resident here, who, I am quite satisfied, is the lineal representative of that ever-to-be remembered prelate. Nor am I the only person who thinks so;—the likeness is at once admitted.

"And now, dear Sir, you may probably infer my object in this communication, which is simply this, that, as there are many persons of wealth in England who are anxious to devise means for the spread of the gospel, and who, therefore, at times seek out promising youths to be educated for the ministry, so this opportunity may not be lost. Matthew Jewell is about fifteen years of age, and is a well-conditioned boy. In good hands, I think he would turn out well. He is an orphan, without father or mother, and is at present under the care of his aunt, Miss Jewell, who is much straitened in her circumstances. He has a little sister. Their means are very limited, but they have still some remnant of property. This boy has been instructed in the classics, and is just at that critical period of life when something good might be devised for him, so as ultimately he might become an ornament to the Church, which owes a debt of gratitude to his noble ancestor.

"I remain, Sir, your obedient faithful servant,

"JAMES ANDERSON,

"Rector and Vicar of Ballinrobe, Diocese of Tuam, Ireland.

"The Glebe, Ballinrobe, April 19, 1842."

[Record, May 16, 1842.]

But this deadness to all sense of the absurd is never so conspicuous, nor its results so offensive, as in the religious culture of children. We have heard of a school in which the *converted* boys are, or were, allowed to pare apples for puddings, it not being thought safe to trust the ungodly with the privilege. In the same school, rewards were given to such boys as converted their companions!

This, however, was without the Church; but what are we to say to such exhibitions among her members as are recorded in the Reports now before us? In those of the Newington Green Church Missionary Nursery, we have the "Resolutions passed at the formation of the Society." We will not trust ourselves to quote the earlier ones, so our readers must content themselves with the following Resolutions:—

"IX. Resolved, that we do now form a society, which shall be called, 'The Newington Green Church Missionary Nursery.'

"X. Resolved, that this Society consist of twelve or more Fathers and Mothers and other patrons; a Treasurer, a Secretary, a Committee of twelve or more children Collectors.

"XI. Resolved, that by the recommendation of the several Patrons, the following be the Children's Committee, with power to the Patrons to add to their number, and make any alteration of the names which they may find necessary, viz: Harriett Pitman, Frederick Dugmore, Georgiana Hickman, Hannah Hill, Henry Annesley Voysey, Francis Barnard, Maria Burton, Emma Evans, William Eley.

"XIII. Resolved, that the duties of the Patrons be to attend the meetings of the Committee as often as they can, to speak to the Collectors and Subscribers about the missionary cause; and to encourage them, and guide them on all other occasions in forwarding this good work, and not to forget to train them as plants in the Nursery; so that by and by, if the Lord will, they may be plants of his own right hand planting, and become standard trees in the missionary field.

"XVI. Resolved, that the Committee, and Subscribers, and Patrons, meet together once a month; when the money collected is to be paid, and the collecting books to be signed by the Treasurer.

"The meetings always to be opened with prayer to Almighty God for his blessing."

The Children's Church Missionary Association, St. Paul's, Islington, seems a precisely similar institution, with one remarkable feature, however, which we do not observe in the other. In the list of collectors, certain names have an asterisk prefixed, and a note explains to us that such are infants!

Ridiculous as all this is, it is so much worse than ridiculous, that we feel bound to say a few words further upon it. We can hardly imagine any thing more opposed to nature and to truth, any thing less

like reverence for God's appointed bounds and ordinances, than this attempt to make little children *public religious characters*, after the Exeter Hall type. Vulgar and vulgarizing as public meetings assuredly are,* a man of conscience and refinement may feel it his duty, under certain circumstances, to attend and promote them; but what such man would take children out of their appointed spheres and duties, in order to expose them to the snare? Again; we suspect that printed lists of subscribers to any good work make it difficult enough for adults so to give as not to let the left hand know what the right hand doeth; but how on earth are children, with their quick sense of distinction, and their proneness to speedy elation, to be preserved from vanity, if they see their names in print, (itself a circumstance sure to take hold of their minds,) and in so unusual a way as that here presented to our notice?

But we need not dwell on this disgusting absurdity on its own account. We had intended making it the text for some observations on the right religious development of children,—a large subject, on which we cannot enter at present, but to which we may perhaps betake ourselves hereafter.

In concluding, however, we must express our indignation at seeing as presidents of the Church Missionary Nursery, the following names; Rev. J. Sandys, Rev. T. E. Williams. Are these gentlemen clergymen of the Church of England? The title of the institution compels us to believe that they are, improbable as the fact may seem.

Letters and Notes on the Manners, Customs, and Condition of the North American Indians. By GEORGE CATLIN. Written during eight years travel amongst the wildest tribes, from 1832 to 1839. 2 vols. large 8vo., with 400 illustrations carefully engraved from his original paintings. London: Published by the Author. 1841.

THESE two volumes afford really healthy and instructive reading. The author, whose "Indian Gallery" has been seen probably by many of our readers at the Egyptian Hall, is by birth an American, but is happily free from most of those faults which we are in the habit of imputing to his countrymen; and besides giving us some most valuable and authentic statistical information, evidences a tone of mind which is, alas! too rare in this money-seeking age. For the details of fact we refer to the volumes themselves; to illustrate the spirit of the writer, we shall borrow one short passage, containing, as it were, the result of his experience amongst these tribes, and suggestive of many reflections to ourselves:—

"I have viewed man (he writes) in the artless and innocent simplicity of nature—in the full enjoyment of the luxuries which God had bestowed upon him. I have seen him happier than kings or princes can be; with his wife and little ones about him. I have seen him shrinking from civilized approach, which came, with all its

* By the way, we are glad to learn, on the indubitable authority of the *Record*, that the public interest in the May meetings is on the decline. We say we are glad to hear it, for any thing less conducive to true religion than they had become we cannot readily imagine.

vices, like the dead of night upon him. I have seen raised, too, in that darkness, religion's torch, and seen him gaze and then retreat, like the frightened deer that are blinded by the light. I have seen him shrinking from the soil and haunts of his boyhood, bursting the strongest ties which bound him to the earth and its pleasures. I have seen him set fire to his wigwam and smooth over the graves of his fathers. I have seen him (it is the only thing that will bring them) with tears of grief sliding over his cheeks, clap his hands in silence over his mouth, and take the last look over his fair hunting grounds, and turn his face in sadness to the setting sun. All this I have seen performed in nature's silent dignity and grace, which forsook him not in the last extremity of misfortune and despair: and I have seen as often the approach of the bustling, talking, whistling, hopping, elated, and exulting white man, with the first dip of the ploughshare making sacrilegious trespass on the bones of the valiant dead. I have seen the skull, the pipe, and the tomahawk rise from the ground together, in interrogations which the sophistry of the world can never answer. I have seen this in all its forms and features, the grand and irresistible march of civilization, I have seen this splendid Juggernaut trotting on; and beheld its sweeping desolation, and held converse with the happy thousands, living as yet beyond its influence, who have not been crushed, nor yet have dreamed of its approach."

Antiphonal Chants, for the Services of the United Church of England and Ireland. By FREDERICK LINGARD, of the Durham Cathedral Choir. London: Novello.

THIS handsomely got up volume contains a complete arrangement of Chants for the daily morning and evening Psalms. When we mention that the whole are original, it will be admitted that the undertaking is a bold one; and it will not create surprise if it should be thought not quite adapted in all points to its intended purpose. The prevailing fault is a want of simplicity; indeed, whatever may be the case with a practised choir of professional singers, such as that of which Mr. Lingard is a member, we cannot but think that common congregations must be quite debarred from the use of a large proportion of these compositions. In this respect the ancient chants, divested as they are of all flourishes and difficult intervals, appear to great advantage; and the more our modern chants approach to their simplicity and severe majesty, the greater the likelihood that we shall get the proper congregational psalmody—the chanting of the psalter—revived in our churches. We are glad to find that Mr. Lingard has very correct ideas on this last head; and we certainly think that, if in the preparation of his volume he had acted in the full spirit of the following words in his own preface, he would have omitted, or greatly altered, many of the compositions which appear in it;*

"The author believes that the practice of singing the chant in alternate parts might be introduced in churches where the formation of a complete choir could not be expected. Even the children of our parochial schools—babes and sucklings, out of whose mouth praise is perfected—might be so arranged and taught as to respond to each other in this 'voice of melody.' And there seems no reason why entire congregations should not be brought to agree in the same edifying method,—from aisle to aisle inciting and encouraging the strain of adoration."—Preface, p. ii.

* We are far, of course, from discouraging compositions of the more ornate and skilful kind; only let them be confined to those parts of the service,—e. g. the Anthem,—where the choir alone ought to sing. Indeed there cannot be a better field for the enterprise of our young musicians, especially those possessed of talents like the author of the work before us, than the composition of anthems in the ecclesiastical style of Palestrina and Bird. We hope to see this school of genuine church music revived among our cathedralists; and we are glad to learn that the "Motett Society" have it in contemplation to offer prizes for such compositions.

Lives of English Laymen, Lord Falkland, Izaak Walton, Robert Nelson. By the Rev. WILLIAM H. TEALE, M.A. Leeds : Burns, 1842. 12mo. pp. 362.

THIS is the latest addition which has been made to the Englishman's Library; and a more useful undertaking can hardly have been entered on, than to exhibit to lay members of the English Church the bright examples that have been given them by several of their order. We have only had time, since receiving the volume, to read the most important, perhaps, of the biographies which it contains—that of Robert Nelson; but it is executed so admirably, and exhibits such a combination of diligent research, clear discrimination, and sound principle, that we feel bold to pronounce on the book as a whole, and warmly to recommend it. Nelson's is a name fragrant indeed with the odour of sanctity. Thank God! his example is not without imitators at present; and there is a living name which trembles on our lips, and which we are sure only waits for the death of its bearer to be coupled with his.

One word more. The times in which Nelson's lot was cast were times of peculiar division, religious and political; but there is this satisfactory fact to be gathered from the biography now before us—that many of those who felt most strongly in regard to the points at stake, and followed out their principles most uncompromisingly, were most conspicuous for their charity of feeling and conduct. The volume is one of the most beautifully illustrated in the whole series.

The Glorious Things of the City of God; the First Sermon, &c. in St. Mary's Church, Burlington, after a brief Pilgrimage to the Church of England. By the Right Rev. G. W. DOANE, D.D. LLD. Bishop of New Jersey, &c. Burlington, 1842.

IT is not generally our practice to bestow very particular notice on single Sermons, but the peculiar circumstances connected with this justify an exception in its favour. Some of our readers may perhaps remember the unfriendly reception which a Sermon of Bishop Hobart's, in exactly parallel circumstances, met with from those among us who seemed to think it right and necessary that an American should see every result of our peculiar constitution in Church and State in exactly the same light as a person bred in regular John Bull principles. An admirable letter on the subject will be found in the eighth volume of the *Christian Remembrancer, Old Series*, p. 543—550, and we think our readers will know the firm Roman hand. Bishop Doane's Sermon will not awaken the same class of feelings, for it contains nearly un-mixed eulogy of all that he found among us. Perhaps he was in many respects more favourably circumstanced for judging of us than his illustrious forerunner, and he found us, too, in a more awakened and Catholic condition. At all events, our duty on receiving his Sermon is plain;—to be thankful for the kindly feeling shown by its author; to mourn over our long neglect of those privileges in our situation to which he is so alive; to humble ourselves for our unworthiness of the

praises which his generous spirit has lavished upon us; and to rejoice in that recent move towards greater Catholicity which has brought us into closer fellowship with him than we have enjoyed with any foreign prelate since the Reformation.

Old St. Paul's: a Tale of the Plague and the Fire. By WILLIAM HARRISON AINSWORTH; Author of "*The Tower of London*," &c. 3 vols. London: Cunningham. 1842.

WE remember that it was asserted, contradicted, and re-asserted, that the murderer Courvoisier received the first suggestion of his horrid crime from reading a romance of Mr. Ainsworth's, called "*Jack Sheppard*." For ourselves, we are happily ignorant of the production referred to; but we are quite sure that, if any one is desirous of corrupting the female mind, he has only to introduce the three volumes before us. They contain nothing but a series of intrigues and adventures, which, being assigned to Lord Rochester and his dissolute companions, suffice, in the parlance of the circulating library, to constitute an "historical novel." There is certainly enough of ability in the writer to make him a favourite in such places; but we repeat, that it is accompanied by such gross violations of propriety, as to render it imperative on every respectable head of a family to keep him without the reach of his household.

When so much more grave offences abound, it may appear but trifling to notice mere historical inaccuracies; but in the present case the representation of the manners of the day is one grand lie. All the contemporary historians relate that the greatest contrition and humiliation characterised the people during the plague; but it suited this writer, who, it appears, can only fish in filthy waters, to portray the greatest conceivable corruption of manners. Why he should have added the gratuitous insult of borrowing the title of one of the Temples of the Most High for his foul publication, it is not easy to conjecture.

Travels and Researches in Asia Minor, Mesopotamia, Chaldæa, and Armenia. By W. F. AINSWORTH, F.G.S. F.R.G.S. in charge of the Expedition sent by the Royal Geographical Society, and the Society for Promoting Christian Knowledge, to the Christian Tribes in Chaldæa. In 2 vols. London: Parker, 1842. Post 8vo.

WE have looked into these volumes with very considerable interest. They contain both information and incident. Mr. Ainsworth was accompanied by Mr. Rassam, a native of Chaldæa, who has been some time in this country; and his own qualifications, if not first-rate, were, at least, respectable. The prejudices with which he started, moreover, were not quite so inveterate as in some other recent instances. The following passage, indeed, is candid and sensible. It relates to the custom of engraving a cross at the entrance of their villages by the Chaldæan Christians, which is kissed by the devout on going out and coming in.

"I must confess," he says, adopting the words of Mr. Grant, "that there is something affecting in this simple outward expression, as practised by the Nestorians, who mingle with it none of the image-worship or the other corrupt observances of the Roman Catholic Church. May it not be, that the abuse of such symbols by the votaries of the Roman see, has carried us Protestants to the other extreme, when we utterly condemn the simple memento of the Cross? To how many other little points of Church discipline," he adds, "might not this find an equally strong application!"

It is strange, however, on the other hand, to hear a person who in some sense must be called an emissary of the English Church, speaking of "the schism occasioned by the councils of Ephesus and Chalcedon;" as though the blame of the schism rested with the Church, and not with the seceders who went out from her.

Again, one is somewhat startled at reading, that—"It is to the present day very doubtful if this great man" (Nestorius) "held the doctrines that are imputed to him."—"In all this" (his doctrine) "it may be truly asked, where is there any heresy? And it would be difficult to say in what it differs from the doctrine of the council that condemned him!"

It may not perhaps matter much to the general reader what Mr. Ainsworth's opinion may be upon this question; but it should be a very serious consideration with the Society for Promoting Christian Knowledge, whether they be not compromising the English Church by sending forth emissaries who hold such uncatholic views.

The Great Commission; or, the Christian Church Constituted and Charged to convey the Gospel to the World. By the Rev. J. HARRIS, D.D. President of Cheshunt College, Author of "Mammon," &c. London: Ward and Co. 1842. 8vo. pp. 538.

To enter upon the theology of a book, the very title of which is based upon the fallacy of applying to Christians generally the command which was given to the apostles alone, would be to waste time and words. Our object in noticing it, indeed, is altogether indirect. We are anxious, in the first place, to give an opportunity to Mr. Melvill, of stating how it is that he appears among such strange company. The treatise before us is called a "Prize Essay;" and the judges are stated to have been Dr. Welsh, a preacher of the Established Kirk of Scotland; Dr. Wardlaw, a noted advocate of the voluntary principle; Jabez Bunting, now or lately president of the Wesleyan Conference; and one Mr. Crisp, a Baptist preacher; the Rev. Henry Melvill occupying the centre of this motley group. We think Mr. Melvill will thank us for enabling him to explain the use which is here made of his name. Our other object is, (if our printer can find hyphens enough in his establishment,) to give one specimen of dissenting eloquence:—

"Union is a means of usefulness; and here it is supposed to be universal, visible, divine, as to each individual; here is the union of the whole man,—all his principles and passions combined,—no part of his nature wanting,—no part shedding a counter-influence,—the whole man bound and braced up for one purpose, as if devoted to the grand experiment of ascertaining how much a single human agent can effect in the cause of Christ. Here is the union of a number of these in a par-

ticular Church, in which none is inactive;—each has his post,—all act in concert,—the whole blent (*sic*) into a single power, and putting forth an undivided effort to draw the world around them to Christ. Here is the union of all these distinct societies in one collective body, bringing together agencies the most distant,—harmonizing materials once the most discordant,—blending hearts naturally the most selfish in bonds more tender than those of kindred, and so sympathetic that the emotion of one thrills through them all;—a union which economizes and combines all the energies and passions of sanctified humanity, which, collecting all the scattered agencies of good that earth contains, organizes them into a vast engine, whose entire power is to be brought to bear for the conversion of the world. And then, not merely in addition to, but infinitely more than all, here is the union of Divine influence with the whole,—heaven come down to earth,—the powers of the future world imparted to the present,—the Spirit himself, in a sense *incarnate*, pervading *his* (query? whose?) body, the Church,—investing it with unearthly power, and employing it as the organ of an Almighty power for recovering the world to Christ.

“Such, then, is an outline of the Scripture theory of that agency by which Christ proposes to reclaim the world. Can we forbear to admire the simplicity of its principle? It is simply the law of reciprocal influence, baptized in the blood of the Cross, and endued with the energy of the Holy Spirit. All in God that can influence is brought to bear, through the Cross, on all in man that can be influenced; and the whole of that is then put into requisition by the Spirit to influence others. If this theory were realized, could we question its efficiency? Of all who are brought within its scope, each of them is prepared to say ‘None of us liveth to himself;’ and what but the expansion of that sentiment is necessary to fill the world with the influence of the Cross? Would we doubt its ultimate and universal triumph? What when the Spirit himself had come down to work the entire system? What when the Church withheld nothing that could influence, and the Spirit withheld nothing that could crown that influence with success? If even the secret tear of an obscure penitent creates a sensation (!!) among the seraphim, the ‘travail’ of such an agency for the salvation of the world would carry with it the sympathies of the holy universe. God would bless it; and ‘all the ends of the earth would fear him.’”

Frederick the Great; his Court and Times. Edited, with an Introduction, by THOS. CAMPBELL, Esq., Author of “The Pleasures of Hope.” 2 vols. 8vo. Colburn. 1842.

THIS is a book very little to our taste. Whether we regard the subject, or the writer, or the manner of its publication, we instinctively revolt from it. The character of Frederick, misnamed “the Great” is too well known to need any comment of ours. He may be said, more than any other, perhaps, to have prepared the mind of Europe for the French revolution; and in all points of moral dignity must really be ranked in the lowest possible scale. Of his present biographer we need only say, that he is a person whose highest encomiums are lavished upon the last century, in comparison with which he represents the middle ages as remarkable, not only for “barbarism and brutality,” but also for “selfishness!” But more words need not be wasted upon the author. Mr. Colburn—no mean authority in these matters—admits his incompetency for the task of authorship, low as is the bookselling standard; and therefore engages the effete Thomas Campbell, not, we presume, without a consideration, to write about fifteen pages of preface. And now let the reader mark the use which is made of these few trumpery pages. The title-page is so contrived as to make it appear that no other person is concerned in getting up the volumes than the same Thomas Campbell. One would suppose that he had done just the

same in this case that Mr. Tytler did in regard to the volumes illustrative of the "times of Edward VI. and Queen Mary." To "edit" is the usual term applied by writers who avail themselves of historical records to illustrate any particular time, and this is just what has been done in the present case: but then it is not Mr. Campbell who has done it, but some anonymous compiler, employed, probably, by the publisher at so much per sheet. Nor is this all: in the "lettering" of the volumes the authorship is directly assigned to Mr. Campbell. It is evident that "the editor" is not without misgivings as to the part he has taken in the work; but they are of a very singular nature. As to the moral dishonesty of the proceeding he is not in the smallest degree sensitive; but he has some apprehensions as to a possible "degradation" in the market which may accrue to him therefrom. But let him not disturb himself. Should any one chance to pass from one of his early poems to this production, there certainly would be a sad feeling of disappointment; but his literary fall has been so gradual, that people have long since ceased to regard him in any other light than as a scribbler for magazines and a disappointed politician.

Rambles and Researches in Thuringian Saxony. By FREDERICK STANFORD, Esq., M. A. London: Parker. 1842. 8vo. pp. 264.

AFTER trying this book in various parts, and wading through many pages, remarkable only for dulness and flippancy, we were about to throw it down in despair, when we stumbled upon two letters which could not be otherwise than interesting to us. They are written in Latin, by Dr. Bretschneider, of Gotha, with a view to publication in this work; and have for their object (in subordination to the primary end of setting forth the greatness of the writer's own achievements) the vindication of the Rationalist School of Germany from the charges brought against them in the well-known work of Mr. Rose. For ourselves, we are satisfied that nothing tends more to the successful propagation of error than that it should be misrepresented by the advocates of truth. We believe that, by one of those happy inconsistencies of which the human mind is capable, individuals in Germany do contrive to hold, theoretically, these opinions, without altogether abandoning practical piety: it is important, therefore, even if it were only to guard against reaction, that persons should not expect to find Rationalism leading, in all instances, to its legitimate fruit of infidelity. But, surely, Dr. Bretschneider must have very strange ideas of English feeling, if he imagines that his letters will be at all calculated to make us think better of Rationalism than we have been used to.

The following articles are altogether excluded from his creed:—
1. The plenary inspiration of Holy Scripture; 2. The doctrine of the Blessed Trinity, as set forth at the council of Nice; 3. The doctrine of original sin; 4. The oneness and completeness of the faith.*

* 1. "Quod ad scripturam sacram attinet, reprobendam puto veterum theologorum opinionem, Spiritum Sanctum scripsisse literas sacras, et scriptores sacros tantum Spiritus fuisse instrumenta . . . Codex sacer non est ipsa Revelatio, sed revelatio est in codice et ex eo cognoscenda. 2. Subtilissimam illam ecclesiæ

The only satisfactory intelligence which his letters furnish is, that Strauss's views have been very generally disclaimed in Germany, and himself compelled to vacate his chair, and to recant some of his opinions.

"The Churchman's Year, or Liturgical Remarks on the Sundays and Saints' Days, &c.," by George Fyler Townsend, M.A., (Rivingtons, 1842,) is a book which we hope, on a more careful inspection than we have yet had time for, to find an excellent *higher step* to Jolly's well-known volume on the Sunday services. It is in every way, both in respect of preparation and dimensions, a much more considerable work.

"Christ our Law," by the author of "Christ our Exemplar," &c., (Seeley and Burnside, 1842,) is a book in which the authoress settles matters with some talent and much to her own satisfaction. Unluckily, some of them are matters on which greater minds than hers have felt difficulties which she does not even guess at; and others are points on which she is so plainly ill-instructed that her authority must go for nothing. We wish she would write a book equally devotional and equally powerful with the present, in the spirit of the Prayer Book and the Church Catechism. It would be more in accordance with Holy Scripture than the present.

We have to acknowledge a very beautiful book, in Mr. G. R. Lewis's "Illustrations of Killpeck Church, Herefordshire," to which is prefixed "an Essay on Ecclesiastical Design," by the author. His opinions are not quite the same as our own; for, though we render all homage to the early styles of England and the North of Europe, as fuller of solemn beauty and significance than any other, St. Paul's is not to our eyes the profane looking place that it appears to Mr. Lewis. Farther, though the search after symbolic instruction in our old architecture is a warrantable one, and will, we doubt not, if pursued within bounds, be rewarded with success, it is quite erroneous, we are sure, to speak of such symbolizing as the leading merit—the leading *religious* characteristic of Gothic architecture. A disproportionate exercise of the fancy would have been fatal to the imagination; and symbolic instruction can seldom, at its best, be more than an exercise of, and an appeal to the fancy. But as our old cathedrals are beyond question highly imaginative, it follows that such symbolizing was not the main object before the minds of their architects. Their highest religious merit will be found, not in arbitrary and fanciful connexions between the disposition of parts and the truths of the faith; but in the general sentiment—in the lofty aspiring—in the unworldly and unself-indulgent characters of the whole, in the awful solemnity, and the high harmony of all.

The well-known Mr. Brockedon is now engaged with a work entitled, "Italy, Classical, Historical, and Picturesque," (Duncan and Malcolm, 1842,) which, judging from the numbers that have already appeared, is the most beautiful one of the kind we ever saw.

"The Mother's Help in explaining the Church Catechism, &c.," by the Rev. J. James, D.D., (Rivingtons, 1842,) seems an admirable work in every respect.

Dr. Gilly, of Durham, has published a benevolent appeal on behalf of the Peasantry of the Border. (Murray, 1842.) The facts regarding hinds and

doctrinam de Trinitate in Unitate missam facio. 3. Homo nascitur neque bonus neque pravus. 4. Jusjurandum quo doctores in credendo et docendo adstringuntur ad normam librorum symbolicorum per se nullum est. Cujuscunque confessionis vel symboli auctoritas interna nititur eo, quod refert exactam imaginem doctrinæ, quæ viget in ecclesiâ eo tempore, quo confessio facta est."

their cottages in that part of the world may be new to some of our readers, and must be interesting to all.

We are glad to find that the *Christian Magazine*, (Manchester, Simms and Dunham,) is advancing favourably. The sketch called "Lawyer Lukewarm," in the May number, is a spirited appeal on the necessity of something more than "jogging through life with a good, respectable, appearance." And we believe the concluding remark of Lukewarm must, though scarcely avowed to themselves, have occurred to many of the same stamp: "Well! he's a bigoted ass; but, after all, I cannot say he's very far wrong." In a lighter article, "The Old Church Clock," there are some excellent touches; especially where the old man, being told that the clock is incorrect, says, "It may be so, and perhaps it is. But, sir, I know that clock of old. Five-and-forty years have I gone by it, and it has never led me far wrong yet. And, with God's blessing, so long as I live in Manchester, I will set my watch by that clock, be it right or wrong."

We have received the first number of a little monthly publication, called "Common Sense, or Every Body's Magazine;" edited by the Rev. Dr. Molesworth, and the Rev. W. M. Molesworth. In point of principle, it promises to be such as we should approve; but we much mistake the intellectual standard of our mechanics and artisans if they do not require something very superior to this in ability. We confess also that we are the more surprised at this new attempt, because the editors cannot be unacquainted with the "*Christian Magazine*," just referred to, which is especially designed for the manufacturing districts, and which is really conducted with first-rate ability. We are not sure, indeed, that Dr. Molesworth may not allude to this periodical in a passage of his address, wherein he condemns the use of fiction, (of which, perhaps, the *Christian Magazine* has too much;) if so, we regret the appearance of rivalry; though it requires no prophet to foresee the result.

The Rev. Mr. Hoare has published a reply to the Bishop of Salisbury's Reasons for withdrawing from the Bible Society. It is interesting both for what it yields to the Bishop, and for what it refuses to yield. For example, the writer gives up as indefensible the habit of Clergymen attending Meetings of the Society in Dissenting Preaching Houses; or of ever holding Meetings when the Clergyman of the place is opposed to them. These are valuable concessions. Mr. Hoare's grand reason for supporting the Society is, because its platforms are the only types of heaven,—being the only places on earth where God's children meet without any intermixture of the wicked. In other words, he believes that to subscribe to the Bible Society, or rather, to attend one of its Meetings, is a sure test of being a child of God! A sufficiently comfortable doctrine! What are Popish good works to this?

"A Tract for Squires, by a Squire," (Burns,) though not free from one or two passages of questionable expediency, deserves our thanks. It is most important that the laity should be reminded of their responsibilities. The abuse of private patronage, for example, both as regards spiritualities and temporalities, is a crying evil. Religion, moreover, as the author of this tract well observes, is often the only subject on which the Conservative politician dares to be "liberal." We are sure that many well-meaning persons only require to have these and such like inconsistencies pointed out to them.

"Thoughts on England's Responsibility," (London, Hamilton and Adams; Hull, Cussons,) proceed, if not from a deep theologian, at least from an earnest mind, which sees that the Church, even upon grounds of temporal expediency, is alone qualified to make this nation a christian people.

"Comments on the Epistles, as appointed to be read at the Communion Table on the Sundays and Holidays throughout the Year; for the Use of

Families," by the Rev. J. F. Hone, Vicar of Tirley, Gloucestershire; (London, Parker, 1842; 12mo, pp. 322.) If this book had been published fifteen years ago, it really would have been useful. At the time of which we speak, theology, as a science, was thought to be an absolute hindrance to the parish priest, or to the popular writer, and scarcely to be consistent with inward piety. Mr. Hone's volume would then have been honoured as at once earnest and orthodox. Now, however, we fear that the public will pronounce a different verdict. They will consider it wanting in doctrinal precision, and depth of practical religion: the thoughts, in fact, bear a very inadequate proportion to the words; and it is in all points immeasurably inferior to the abridged work of Dean Stanhope, which we noticed in our last number.

The Society for the Propagation of the Gospel has just put forth, "a Colonial Church Atlas, arranged in Dioceses: with Geographical and Statistical Tables," which is to be had at the Depository of the Christian Knowledge Society. It will be found most useful.

The Lord Bishop of London's "Three Sermons on the Church," (Fellowes, 1842,) are, we presume, by this time in the hands of most of our readers. In case, however, there should be any who have not seen them, we now take what, in ordinary circumstances, we consider our only becoming course in regard to the Sermons of a Bishop, that of giving some account of their contents. His Lordship holds that a Church was founded by our Lord and set up by his Apostles, to which it is necessary to salvation that we belong; that we are admitted to the fellowship of this Church by baptism, and so regenerated,—that the Church to which we are thus brought is "not merely *instrumental* as a teacher, but *sacramental* as a medium of the believer's personal union with his Saviour, conveying and dispensing spiritual grace." After establishing these points, he proceeds to Episcopacy and the Apostolical Succession, on which his reasoning is most triumphant. Though, however, his Lordship holds Episcopacy to be of Divine right, he deprecates rash judgment of the spiritual condition of such religious communities abroad as unfortunately are without it, and enforces this charitable qualification by the authority of some of our old divines. On dissenters at home he is severer, as reason demands, though even of them his words are wary and tempered. "I would not pronounce, even upon *them*, the sentence of absolute exclusion from the Church of Christ, nor declare that they are beyond the pale of salvation. *I think them in a state of great uncertainty and hazard; I am sure, that they want many spiritual privileges which I am thankful for possessing.*"

The Primary Charge delivered to the Clergy of his Diocese, by the Bishop of Edinburgh, (Edinburgh, Grant, 1842,) will amply repay perusal.

"Twenty-one Plain Doctrinal and Practical Sermons," by the Rev. C. J. F. Clinton, M.A., Rector of Cromwell, &c., (Painter, 1842,) are not orthodox, and show the writer to be but a crude divine.

The Rev. Ch. Ch. Bartholomew, M.A., Rector of Lympstone, has published an excellent Sermon, preached at the visitation of the Archdeacon of Exeter, entitled "The Connexion of the Holy Sacraments with the Spiritual Life, and their Influence on the Ministerial Office and Character." (Livingtons, 1842.)

Several useful Tracts in the form of Cards have lately been printed for distribution, (Burns, London,) among which may be recommended "The Two States;" "The Church of England and the Apostolic Succession;" "The Authority of the Bible and the Church;" "Texts for Meditation," &c. They are sold in hundreds at a cheap rate.

MISCELLANEOUS.

[The Editor is not responsible for the opinions expressed in this department.]

THE DIVINE RIGHT OF TITHES THE TRUE PRINCIPLE, THE
OFFERTORY THE REAL INSTRUMENT, OF CHURCH EX-
TENSION.

No. VII.

THE funds for the Society for Promoting Christian Knowledge are less this year than they were last year. The secretaries urged upon the meeting the necessity of exertion to make up the deficiency: they should also, according to my judgment, have called upon the Tract Committee, and have asked whether in the Society's list of publications there were any Tracts which set forth the *true principles* of making contributions to the Church. I would ask, too, whether Bishop Wilson's *Sacra Privata* is still published in a mutilated form;* and then I would suggest in a friendly spirit that, if christian knowledge is to be promoted by Tracts, there should be a *series* of Tracts reminding all Christians, that a guinea subscription to the Society for Promoting Christian Knowledge is quite voluntary, but that it is the *positive duty* of all to contribute a certain portion of their income in the service of the Church. The extracts I have made in former numbers from the writings of Hooker, Bishop Andrews, and Bishop Wilson, would form an auspicious commencement of this new series. It would be a happy circumstance if this deficiency in the funds of the Society for Promoting Christian Knowledge should lead to a removal of the deficiency in its publications.

I will conclude my present number with an extract from a recent publication, and then I would ask my readers, if we are hereafter to be judged by the *law and the prophets*, whether Christians of the present day should not thus examine themselves. Have you not robbed God in tithes and offerings? or his priests in their accustomed dues? *Sherlock's Practical Christian, part 1st. chapter iv., quoting Malachi iii. 8.* (This work has been recently republished.)

"We readily and reasonably condemn those who add 'the doctrines of men' to 'the commandments of God,'—but we seem to be falling into the error (no less dangerous) of leaving out in our scheme of duty that part of God's word which does not suit our convenience. We seem to be insensibly adopting the false maxim, that no part of the Bible deserves our attention except positive precepts immediately directed to ourselves. But this is to lay down a very defective rule; it is to have eyes, and not to see; to have ears, and not to hear; to have hearts, and not to understand. In one point of view, the Bible, considered as a whole, is a parable in which the Holy Ghost speaks to us in a language which, with all the powers of our mind, we must 'read, mark, learn, and inwardly digest.' It is pious and prudent to act as if our salvation depended upon observing intimations of our duty; or rather, perhaps, I should say, it is impious and imprudent to disregard them. A faithful servant will not satisfy himself by a bare observance of his master's direct commands, but he will seek to discover his master's wishes,

* See No. 2, of these papers, in No. VII. of the Christian Remembrancer.

and act in compliance with them, however imperfectly expressed. A dutiful and affectionate child, in the interpretation of his father's will, acts under the impulse of the same generous spirit; he will disdain to take advantage of the absence of any positive instructions; his own interest will be a secondary consideration; he will not retain to his own use any property, however productive, if he only suspects that it was intended for another purpose. Those Testaments, Old and New, which bequeath to us a spiritual and eternal inheritance, must be interpreted with the same dutiful and affectionate spirit. Every book of them, every chapter of them, every verse of them, individually, or, as the case may be, collectively, must be treated with this care and attention.

"There is, I fear, too much reason to stigmatize the Tithe Act as irreligious, inasmuch as it sets aside all the foregoing considerations, as idle fables unworthy of notice. It is hard, I know, to grapple with public feeling; which, in the present instance of tithes, seems to arrogate even more submission to its dictates, and upon no better grounds, than if it were the pope of Rome, or a Romish council. But still, as truth is great, and will ultimately prevail, so, where there are no influences opposed to its reception, it has a force which nothing can withstand.

In a case where the evidence was much less forcible than that before us, I had the satisfaction of observing how much stress was laid upon such intimations of duty as were indirectly conveyed to us in Scripture. Lord Rayleigh, at the meeting at Chelmsford to which I have already alluded, justified his protest against the abolition of Church Rates on these very grounds; and, though he dwelt upon the question with very great minuteness and at considerable length, the breathless attention with which his speech was received, proved most clearly, that that method of applying Scripture finds a home within the human heart, when duly prepared to receive it.

"If, then, in reference to the present question, we will search for evidence of this kind, we shall find much which will deserve our most serious attention. I will here quote the judicious observations of Sir Henry Spelman. 'The first place in Scripture wherein a priest is mentioned, is Gen. xiv. 18. where Melchisedek is said to be the "Priest of the Most High God;" there also are tithes spoken of, and paid to him, ver. 20. "Abraham gave him tithes of all." The first place also where an House of God, or Church, is spoken of, is Gen. xxviii. 18. 22.; there also are "tithes" mentioned and vowed unto God, even by that very name whereby parish churches, upon their first institution in the primitive Church, were also styled, that is, by the name of "Tituli," Gen. xxviii. 22. *Lapis iste quem posui in titulum, erit Donus Dei, et omne quod dederis mihi decimas prorsus tibi dabo*; "and this stone which I have set for a pillar, shall be God's House, and of all that thou shalt give me, I will surely give the tenth unto thee;" thus Church and Tithe went together in their first institution.

"If there be no mention after of tithes in the Scripture, till the time of Moses, that is no reason to exclude them; for so also is there not of any house of God or priest, yet no man will deny both are necessary; and therefore let them also say, whether they be "ex jure divino;" I mean churches and priests before the Law and the Gospel.*

"It is certainly very remarkable, that in the very short and concise account of the history of the world, which we have in the book of Genesis, tithes should be so prominently mentioned; and then, that there should be in the New Testament that striking allusion to them, as existing in the patriarchal dispensation. These things are strongly in favour of their divine origin; but the argument for them is very far from being completed. For I must observe, that though, for the sake of perspicuity, I state the arguments under separate heads, yet if we would estimate their full force,

* Sir Henry Spelman's larger Work upon Tithes. London, 1617, p. 10.

we must view them both separately and in connexion with each other. To explain my meaning more fully, we have arguments in favour of the divine right of tithes from three sources; from the dispensation before the law, from the law itself, and from the practice of the Christian Church. These three sources of argument tell strongly when taken by themselves; but, beyond this, we have an argument resulting from their combination, for in this point of view they mutually illustrate and enforce each other. The argument drawn from the Jewish law is stronger when viewed in connexion with that derived from the patriarchal dispensation, and *vice versa*; and again, these two both give and receive additional force when viewed in connexion with the practice of the Church. This circumstance we must bear in mind, and I will now proceed to notice, in the second place,

"2. The argument for the divine right, as supplied by the Levitical dispensation. Here I observe, tithes were neither a typical nor a ceremonial observance. We might, therefore, still appeal to the reason of the case, to the Jewish law as a sanction for them, precisely in the same manner as our Constitution appeals to the Jewish Scriptures as authority for its enactments respecting marriages within the degrees of consanguinity. We have, however, something more to urge in this case than the deductions of human reason, as may be clearly seen by referring to the ninth chapter of St. Paul's Epistle to the Corinthians: '*Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel.*' vv. 13, 14. The Apostle here plainly supposes (I again quote the words of a layman, the learned Dodwell) 'that our clergy answers the Levitical priesthood, our Churches their Temple, our Communion Table their Altar; and that, what was thought equal in their case in the provisions of the Old Testament is, for that very reason, to be taken for "ordained" in the case of the gospel ministry. There is no other evangelical ordinance so much as pretended for in that whole chapter.' That which was 'ordained' was the ordinance of tithes. The patriarchal dispensation and the practice of the Christian church combine in telling us that this is the true interpretation of the passage. 'EVEN so,' says the Apostle, implying that tithes are the inheritance of the Christian ministry, as they were the portion of the tribe of Levi.

"Moreover, as the ordinance of tithes is an evangelical ordinance, so does it necessarily include us in the blessing or the curse which the prophet Malachi was divinely commissioned to pronounce to the Jews: '*Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.*' Chap. iii. 8—10. Is it possible that the Legislature, in a country whose constitution is based upon religion, can pass enactments in disregard of these solemn warnings, and in neglect of these gracious promises?

"It were better at once to withdraw the legal protection from the property of the Church, than to call upon the clergy, with a threat of compulsion, to carry out a measure which sets at nought inspired words like these. Well, indeed, may those exult, who sneer at the mention of a Providence in the speech of the sovereign, when laws are passed in defiance of that authority, which all but infidels profess to regard as most sacred. Here is a melancholy triumph for those who treat the claims of an apostolical ministry as priestcraft, and the service at the altar as a superstitious delusion. But if it be indeed true, that 'religion as well induceth secular prosperity as everlasting bliss, if godliness has the promise of both lives;' if the blessings of the Jewish law are our birthright also, why disinherit

ourselves of so rich a portion? If the evidence of the divine right of tithes be at all such as has been represented, how can we regard this new measure for arranging the property of the Church in any other light but as proceeding from a profane distrust of the Providence of God; especially when we consider in the next place,

"3. The sanction which the system of tithes, as a divine institution, derives from the Christian Church, for this sanction makes the evidence which has been adduced conclusive. Christians, indeed, in the very first period of the Gospel, either brought all their property to the Apostles' feet, or paid much more than their tithes into the Lord's treasury. But as soon as this spirit had subsided, tithes were the appointed means, and that as a divine institution, of maintaining the ministers of Christ. In our own country, tithes have been established by all the authority, both ecclesiastical and civil, that this nation could give. They were dedicated to the service of God for ever with the most solemn vows, and the people were called upon to pay them, by an appeal to their sense of christian duty. That our ancestors applied the words of the prophet Malachi to themselves, and therefore, as a means of averting judgment, enforced the strict payment of tithes, is a circumstance which will never be considered by unprejudiced persons as a sign of a dark age. It is our age that is the age of darkness. We are not amending, as the Act professes, but reversing the laws; we are demolishing that which our ancestors built up, in their piety to God and their zeal for the Church. We are destroying with heedless hands a system which has been consecrated by time, and which traces its origin to Heaven. The charge of irreligion, therefore, attaches itself most strongly to the Tithe Act; and the more so, as it owes its birth to nothing but the covetous spirit of the age. For, notwithstanding the plausible objections which have been urged, tithes are so far from being an oppressive tax, that the payment of them is a natural acknowledgment to God for his blessing on the productions of the earth. One of the present day has said, 'It has always been my boast and pride, that, before I can spend a single farthing which I receive from the land, a portion of those receipts has gone to the honour of my God. I will say, that if we, as a nation, or as individuals, whether as persons dissenting from the Establishment, or as belonging to the Establishment, do not endeavour to deserve that blessing which I read in my Bible is promised to those who honour God with their substance, and give to his service the first-fruits of their increase, we may expect to receive from Him a curse instead of a blessing.'"

LATITUDINARIAN HERESY.

SIR,—By their fruits are we to distinguish those who are Christians in deed and in truth from those who *are* what the Jewish Pharisees *were*. And what are the fruits produced by Latitudinarians of the so-called "Evangelical" school? Are they not, among others, "hatred, variance, emulations, wrath, strife, seditions, heresies, envyings?" and these are declared, in the 5th chapter to the Galatians, to be works of the flesh. I may refer to what is now occurring in almost every parish in England, and to the articles (greedily devoured) in the Record and the (so called) Christian Observer, &c.; and the truth of my statement, that these works of the flesh are among the fruits of Latitudinarianism, cannot be denied. But I doubt, sir, whether the extent to which *heresy* prevails in this party, where the assertion of heresy

gives opportunity to the exercise of the passions to which I have referred, is generally known. I think it proper, therefore, to acquaint the christian public with the following fact. I send you my name, and you are at liberty to make it known to any one who applies to you for the authority on which the statement is made.

During the last month a meeting for a religious purpose was held in Huddersfield. An archdeacon was in the chair. The vicar of a large parish in the neighbourhood came forward with the avowed intention of attacking Catholics, especially those of the Oxford school; and he was very zealous in anathematizing the Romanists. He drew a picture of the horrors which would ensue, if Romanism again prevailed among us; and in the course of his remarks, asserted the Nestorian heresy, ridiculing the idea of speaking of the Virgin as the mother of God, and therefore in effect denying that the LORD JESUS CHRIST is GOD! Except by one respected clergyman who worships the LORD JESUS CHRIST in spirit and in truth, and who trembled to hear his God blasphemed, the heretic was unnoticed and unrebuked; and the catholic clergyman was reviled as intolerant. It was enough; an attack was made on the Oxford divines; and this covered all other sins, and gave opportunity for a manifestation of other feelings which are not certainly the fruits of the spirit. The Latitudinarians, many of them, in conversation afterwards, seemed to treat the subject as one which was of no importance; and a leader among them, said the subject is one of such difficulty, that he did not see any great fault in the conduct pursued by his friend.

Now, sir, these are the men who, because they think that such a man as Mr. Williams would conceal the doctrine of the atonement, are now everywhere preaching it. I am glad that they do so. "Some indeed preach Christ in envy and strife—What then? Notwithstanding, every way, whether in patience or in truth, Christ is preached, and I therefore do rejoice; yea, and will rejoice." But I fear that when they know that Mr. Williams has published the most deeply-interesting and learned lectures on our Lord's passion in a *popular shape*, with reverence, but without what *they* call reserve, they will deny this fundamental verity also. But how they can even now preach the atonement while they forsake its foundation, I cannot guess.

I may add, sir, in conclusion, that the Nestorian heresy, and a refusal to speak of the LORD JESUS CHRIST as God, (one person with two natures,) is not only anathematized in the Athanasian Creed; but is condemned by the ecumenical Council of Ephesus, which council is one of the four, according to the decisions of which the Church of England directs the judges of heretics to form their decisions. Men who are heretics themselves are, at the present time, first and foremost to accuse of heresy all who think not as they do. A Latitudinarian means by heresy, any opinion contrary to his own; but Nestorians are *legally and canonically* heretics, denounced as such by Church and State.

In these days, when in some dioceses a Catholic in the Church of England can expect no justice; when the most cruel persecutions are excited against all who are suspected of holding, with the Catholic

Church, "the truth as it is in Jesus," it is most important to have these facts brought prominently forward.

He who addresses you, as you are yourself well aware, is not a Catholic of the *Oxford* school, but he is, nevertheless, as devoted a Catholic as any of that school can be, and will unite with all Anglican Catholics for the purpose, if not of obtaining justice, at least of vindicating God's truth.

I am, sir, your obedient servant,

A CATHOLIC.



[Diocesan Training School, Chester: Me-srs. Buckler, Architects.]

CHESTER DIOCESAN BOARD OF EDUCATION, IN UNION WITH THE NATIONAL SOCIETY.

In the progress of this Board the friends of education in Church principles will find grounds for encouragement and congratulation. Its report for the past year shows that the same principles which it asserted at its formation, in 1838, are boldly avowed in profession, and steadily maintained in practice. It has had to contend with the difficulties which it was prepared to expect, from latitudinarianism on one side, and inconsiderate expectation on the other; yet its uncompromising adherence to a high standard of Church principles seems to have discouraged active opposition on the part of nonconformists, while its persevering zeal has overcome some of the hindrances which spring from lukewarmness or impatience on the part of the Church. It continues to direct its attention to the root of the evil which is universally admitted to prevail, and looks forward to an adequate extension of education as the ultimate product of present improvement in the machinery of tuition. Minute and systematic inspection occupies the whole time of one inspector, the result of whose labours is concisely published and sent to each supporter of the Board in the inspected districts; and an organizing master is continually employed in the formation of model schools (one for each local Board), wherein the system of instruction recommended by the Diocesan Board is exemplified, and to which teachers from neighbouring schools have access at all times for their own improve-

ment. A depository also is established at a central point in the diocese, where schools, which are in union with the Board, may be supplied with every sort of the most approved school apparatus, &c., at a reduced price. Annexed to the report published by the Board, appears an appendix, in which the scheme of instruction which it recommends, with the books which are used in the model schools, is given in detail; and the result of its statistical inquiry is arranged in tables, showing at one view, and for each parish separately, what is the provision therein for scholars; the numbers of pupils on the books, with their average attendance; and what is the amount of parochial contributions to the funds of the Diocesan Board. The form of statistical inquiry, with a letter of instructions, and an appeal to the clergy for their cooperation with the Board, was issued, as heretofore, by the Lord Bishop of the Diocese.

If success had not hitherto attended the labours of this Board, doubts might still be entertained as to the policy of its proceeding with such uncompromising boldness in such a populous and manufacturing district, where all those evils are to be met which naturally abound where a vastly-accumulating population has been left without any adequate provision for their mental or spiritual culture. After four years, however, of steady perseverance in its originally prescribed course, it must be admitted that an honest acknowledgment of the Church, as to her own responsibility in the work of national education, has met with a noble response in the Diocese of Chester; whilst the carelessness of its executive board, in concealing or glossing over any proved and past remissness of the Church in this matter of extending popular instruction, has disarmed opponents, and created hopes of future and successful exertion. And the assertion of a definite and intelligible principle of teaching what the Church defines as the Christian Verity, and prescribes as wholesome discipline, in preference to seeking popularity and support by compromising conciliations in matters of faith, has inspired a confidence in favour of this Board which augurs well for the final result of its labours.

To quote from the report on the points alluded to, the Chester Board announces that it has come to the conclusion, "as evidence of the working of good schools, though on defective systems, that there is no necessity—even were there the justification—for any compromise, either as regards doctrines which are essential to be believed, or in the matter of formularies, which the Church has deemed best adapted for promoting sound and practical piety. It is felt that if any system of education was established which should exclude Church principles, the result would be the rejection of religious culture altogether. If Churchmen consent to be silent respecting any fundamental article of faith, the unobserving will soon disbelieve it. To be neutral about divine truth, is to be an enemy to the truth; an entire suppression of the obligation of any system is the point at which mere secular educationalists are ever aiming. They would for a while probably admit the Bible, in compliance with the spirit of the age, but the rejection of the Bible would soon follow; and the Church, which has been its keeper and witness, would cease to be looked upon as the authorized teacher of God's true religion.

"As regards the machinery of tuition by means of which the Chester Board proposes to extend education, on such principles it expresses its conviction that, in turning its first attention to the improvement of tuition, and to the training of well-principled and soundly-instructed masters, it is employed in that object which the present state of education most requires. All its inquiries have tended to establish the fact, that those who are entrusted with the management of schools, under existing systems of tuition, are, with some honourable exceptions, intellectually incapable of performing the duties of their office, or are personally disqualified for enforcing the proper *influence* of education, from the circumstance, that they are not distinguished as well for their learning and dexterity in teaching, as for sober and honest conversation, and also for a right understanding of God's true religion."

Next to the supply of competent teachers, it has appeared to the Board that there is great need for something like uniformity "in the management of Church schools. Undue reliance, however, will not be placed on the peculiarity of any system, nor is it desirable that the Board should prescribe minute regulations in matters of form. Experience and inspection alike testify that a good teacher will contrive to infuse the spirit of his own mind, and the influence of his own character, into any system, however defective; while, on the contrary, the most approved system, with the most costly apparatus, will be found worthless in the hands of one who is not appointed to teach." The temporary training school is reported to be "quite full—twenty-six students being in residence—of whom six are qualified to take situations;" and

that "eleven candidates for admission are entered on the books for the vacancies which will shortly occur."

In the "model schools" established by this Board, and in which its scheme of education is pursued, "*religious* instruction is made more or less dependant, according to circumstances, on the *personal* superintendence of the parochial minister." The Board asserting, that "it is in such schools only where the Church system of pastoral direction and control has been carried out—that satisfactory fruit has been reaped from exertion in the cause of scriptural education."

As the result of its statistical inquiries and of inspection, it is reported that, "taking the diocese throughout, scarcely half of the space actually provided for scholars, is, in fact, occupied during the week;" but that in some old-established schools, "in which improvement has been effected," the attendance of scholars has gradually increased; and that in some "school-rooms, before occupied on Sundays only, a full attendance of week-day scholars has been obtained, by the natural effect of a superior character of masters, and a better mode of tuition." Yet the number of "scholars under education bears no proportion to the number of those who, from their age, ought to be at school; the largest amount in the country districts being "about nine per cent. on the whole population"—whilst in the strictly manufacturing districts "the average number of week-day scholars, of which the Church has any cognizance, does not exceed two per cent. of the whole; and it is only through the Sunday schools, the value and importance of which in such a population is incalculable, that the number is raised to five or six per cent."

The gross amount of parochial contributions for the year ending January 1842, has been 1,813*l.* 0*s.* 5*d.*; and the gross expenditure of the Board, including maintenance of training schools, expense of local boards, grants to model schools, inspection, salaries to assistant secretary, and organizing master, and sundry expenses of printing, &c., has been 1,648*l.* 5*s.* 10*d.* It appears that the building of the Diocesan Training College, which is now erected at Chester (see engraving), will cost the sum of 10,000*l.*; towards which the Committee of Council on Education have voted 2,500*l.*, and the balance wanted to complete the undertaking is 1,185*l.* This institution is to be opened for the reception of pupils in the month of September next; and provision is made for the accommodation of fifty pupils training as teachers, and for sixty commercial pupils. Under the same roof will be rooms for the principal and under-master, with kitchen, offices, &c., and two normal schools, one as a model for a middle or commercial school, and the other as a model for national schools. When this establishment is completed, it is estimated that the cost of its maintenance will be considerably less than that of the present temporary institution; and the Diocesan Board will then be enabled to commence making grants towards the extension and improvement of schools in necessitous districts.

This Board presses on the consideration of its supporters the following needful remarks:—The result contemplated "cannot be immediate. We must exercise faith and perseverance. Years will pass before the whole is visible, several years, perhaps, before much appears; but the Board feels confidence that it is working in the right direction. It is instituting no private speculation, following out no personal or party views. It is laying out money in behalf of the Church, and claiming of churchmen their best exertions for the education of her children; and whatever delays may arise, whatever occasional or local difficulties may embarrass "the details of its operation, still the Board looks in humble confidence for the Divine blessing on its work."

We have inserted the above as furnishing a specimen of what *may* be done by Diocesan Education Boards, when managed with the requisite zeal and energy, coupled with a firm adherence to Church principles. It is clear that the members of the Chester Board have not only been talking but *working*, and in this respect they may well be held up as an example to similar associations in other dioceses. Those who desire farther details are referred to the voluminous Report lately printed at Warrington.*

* This Report may be had of Mr. Burns.

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

By Bp. of Exeter, at Exeter, May 22.

DEACONS.

Of Oxford.—W. T. A. Radford, B.A. Exet.; H. S. Templer, A.C.L. New Inn Hall; R. Bowden, B.A. Wad.; G. Woolcombe, B.A. Ch. Ch.; J. Harris, B.A. Pemb.; G. Arden, B.A. Wad.;
Of Cambridge.—J. V. Vivian, B.A. Trin.; S. Brown, M.A. Jesus.

PRIESTS.

Of Oxford.—B. M. Gane, B.A. Magd.; W. Rogers, B.A. Exet.; H. W. Toms, B.A. Exet.; E. Reynolds, B.A. Wad.; F. J. Taylor, B.A. Christ's; H. J. Drury, B.A. Worc.; C. S. Ros, M.A. St. Mary Magd. (*let. dim.* Bp. of Bath and Wells.)

Of Cambridge.—S. C. Sharpe, B.A. Christ's; E. K. Luscombe, B.A. Trin.; S. A. Ellis, M.A. St. John's; J. Symonds, B.A. Clare Hall; J. W. S. Walkin, B.A. St. John's; H. T. Thomson, B.A. Magd.; A. Pope, B.A. Queen's; J. Martin, B.A. St. John's; E. T. May, M.A. Jesus.

Of Dublin.—H. B. Illingworth, B.A. Trin.

By Bp. of Gloucester & Bristol, in St. Margaret's Church, Westminster, May 22.

DEACONS.

Of Oxford.—C. B. Garside, B.A. Brasen.; R. W. Hippisley, B.A. Exet.; A. Peache, B.A. Wad.; G. T. Spring, B.A. St. Edm. Hall; E. Wood, B.A. Magd. Hall; H. Hill, B.A. Wad. (*let. dim.* Bp. of Worcester.)

Of Cambridge.—B. Blenkiron, B.A., and W. Joy, M.A. Trin.; W. Miniken, B.A. Cath. Hall; W. T. Preedy, B.A. St. John's.

PRIESTS.

Of Oxford.—W. T. Beckett, B.A. Trin.; C. R. Davy, B.A. Balliol; R. S. Hunt, B.A. Exet.; J. Lander, B.A. Pembroke; E. Lloyd, B.A. Merton; J. Martin, B.A. Sid. Suss.; J. de la Saux Simmonds, B.A. St. Edm. Hall; H. Skrine, B.A. Wad.; R. Underwood, B.A. St. John's.

Of Cambridge.—J. W. Gunning, B.A. Queen's; J. M. Neale, B.A. Trin.

Of Durham.—G. C. Guise, B.A.

By Bp. of Oxford, at Oxford, May 22.

DEACONS.

Of Oxford.—G. R. Brown, M.A. Christ Ch.; H. H. Cornish, M.A. Magd.; J. Bellamy, B.A. St. John's; J. G. Brine, B.A. St. John's; R. S. Sutton, Exet.; H. Smith, B.A. Ch. Ch.; S. Waldegrave, M.A. All Souls; W. Thomson, B.A. Queen's; H. Harris, B.A. Magd.; L. C. Wood, B.A. Jesus; R. P. Williams, B.A. Jesus; J. H. Ashurst, B.A. Exet.; T. K. Chittenden, B.A. St. John's; W. J. Whately, B.A. Ch. Ch.; J. G. Lonsdale, M.A. Ball; R. Joyes, M.A. Corp. Christi; E. M. Goulburn, B.A. Merton; W. Jackson, B.A. Queen's.

PRIESTS

Of Oxford.—V. Page, B.A. Ch. Ch.; W. Knight, M.A. Worc.; W. Jackson, B.A. Worc.; T. B. Cornish, M.A. Oriel; S. Buckland, M.A. Ch. Ch.; E. Hill, M.A. St. Edm. Hall; W. S. Newman, B.A. Wad.; E. J. W. H. Rich, B.A. New; E. H. Haskins, B.A. Queen's; E. W. Aitwood, B.A. Jesus; J. Marshall, B.A. Worc.; J. D. Collis, M.A. Worc.; T. D. Andrews, M.A. Corp. Christi; T. Garrard, B.A. St. John's; J. J. Plumer, M.A. Ball.

Of Cambridge.—W. C. Sharpe, M.A. St. John's.

ORDINATIONS APPOINTED.

Bp. of ELY, June 5.

Bp. of CRICHIESTER, June 19.

Bp. of WINCHESTER, July 10.

Bp. of WORCESTER, July 10.

Bp. of RIPON, July 31.

PREFERMENTS.

Name.	Preferment.	County.	Diocese.	Patron.	Val. Pop.
Alston, G.	(St. Philip's Beth-nal green.	Middlesex	London	Bp. of London	£.
Austin, A.	Littleton Drew.	Wilt	Sarum	Bp. of Sarum.	141 177
Bazett, A. Y.	Quedgely, p.c.	Gloucester	G. & B.	Mr. Hayward	161 297
Broughton, H. V.	Wellingtonborough, v.	Northampton	Peterboro'	Q. Vivian	400 4688
Byron, J.	Killingholme, v.	Lincoln	Lincoln	Ld. Yarborough	285 793
Chamberlain, T.	St. Thomas, v.	Oxford	Oxford	Ch. Ch. Oxford	105 3277
Cornfield, T.	Benthall, p.c.	Salop	Hereford	Vic. of Much Wenlock	93 525
Crowther, H.	(St. John's Carisbrook, p.c.	Winchester	Rev. Dr. Worsley	
Fayrer, —	(Emmanuel Ch. Cambridge, p.c.	Surrey	Winchester	Sir E. B. Smith	
Fitzherbert, T.	Marston Magna, v.	Somerset	B. & W.	Mrs. Fitzherbert	324 346
Fynes, W. C.	Maiden Bradley, p.c.	Wilt	Sarum	Ch. Ch. Oxford	111 659
Galland, J.	Laucham, v.	Notis	Lincoln	D. and C. of York. ...	56 347
Greaves, —	Ch. Ch. Herne Bay.	Kent	Canterbury		
Hayne, J.	Stawley, v.	Somerset	B. & W.	J. Hayne, Esq.	150 160
Healey, J.	Scalford, v.	Leicester	Peterboro'	Duke of Rutland	255 467

PREFERMENTS,—continued.

Name.	Preferment.	County.	Diocese.	Patron.	Fal. Pop.
Hodge, C.	Scofon, p.c.	Notts	Lincoln	T. S. Foljambe, Esq.	£. 249 175
Holmes, W.	Thelveton.	Norfolk	Norwich	The Queen.	91 275
Hutton, C. H.	Horsepath, p.c.	Oxon	Oxford	Magd. Coll. Oxford.	193 600
Johnes, T. W.	Wel on, v.	Northam.	Peterboro'	Lord Chancellor.	598 679
Johnstone, J.	Banghurst, n.	Hants	Winch.	Bp. of Winchester.	191
Kirby, H.	Gt. Walsinghamfield.	Suffolk	Norwich	Clare Hall.	828 820
Lowe, T.	Oldham.	Lanc.	Chester	Rec. of Prestwich.	782 843
Perrott, T.	Walton on Trent, n.	Derby	Lichfield	Ld. Townshend.	300 271
Powys, A.	Titchmarsh, n.	Northam.	Peterboro'	Ld. Lilford.	98 2767
Prodgers, E.	Ayot St. Peter.	Herts	London	Ld. Mexborough.	323 578
Reynolds, E.	Appledore, p.c.	Devon	Exeter	Rev. J. H. V. Mill.	531 519
Rigg, R.	St. Clements-on-Bridge, n. Norw.)	Norfolk	Norwich	Caius Coll. Camb.	131 468
Rogers, W.	Mawnan, n.	Cornwall	Exeter	Rev. J. Rogers.	170 7182
Russell, M. W. W.	Beneffield, n.	Northamp.	Peterboro'	Mrs. Fortescue.	260 2219
Sainsford, G. B.	Minshull, p.c.	Cheshire	Chester	Capt. A Court.	452 539
Savage, R. C.	Tamworth, p.c.	Stafford	Lichfield	Dean and Chapter.	510 677
Shittler, R.	Alton Pancras, v.	Dorset	Sarum	Bishop of Worcester.	284 1346
Stephenson, H. J.	St. Nicholas, n.	Worcester	Worcester	Exrs. of H. Toma, Esq.	522 644
Stocker, C. W.	Draycot-le-Moors.	Stafford	Lichfield	Mrs. E. Webber.	2.6 98
Taylor, F. J. E.	Allington, n.	Devon	Exeter		
Taylor, R. T. W.	St. Mewan, n.	Cornwall	Exeter		
Toms, H. W.	Combe-martin, n.	Devon	Exeter		
Toysden, T.	Charleton, n.	Devon	Exeter		
Webber, E. A.	Bathealton, n.	Somerset	B. & W.		
Webber, J.	Thorn St. Marg. p.c.	Somerset	B. & W.		
Wilson, M.	Barrowfold, p.c.	Lanc.	Chester		
Worsley, W.	Brayctf., n.	Lincoln	Lincoln	Lord Chancellor.	255 202

APPOINTMENTS.

Aitken, R.	Chap. to Earl of Caithness.	Heathcote, T. H.	Chap. to Earl of Macclesfield.
Coates, P. C.	Head Mast. of Chatham and Rochester Prop. School.	Remington, T.	Chap. to Earl of Burlington.
Hall, E.	Chap. to English Residents at Corfu.	Symonds, T.	Chap. to Earl of Macclesfield.
Harvey, W. W.	Chap. to Earl of Falmouth.	Webber, J.	Chap. to Wellington Union, Somerset.

CLERGYMEN DECEASED.

Athow, J., Rec. of Halcatt, Bucks, 66.	Lamb, J., Rec. Stretton, Rutland, 84.
Barnby, T., Rec. of Stepney, &c., 69.	Le win, S. J., Vic. of Hild, Sussex, 76.
Bell, E. J., Vic. of Wickham Market, Suffolk.	Marsh, W., Chap. of Morden College, Blackheath, 64.
Blackmore, J., Rec. Combe-martin, Devon, 79.	Murray, W., Rec. of Lofthouse, Yorkshire, 73.
Bowen, T., Rec. Troedyraur, Cardigan, 88.	Nott, E., Rec. of Watfield, Hants.
Butler, P. E., of Peckham.	Peile, B., Cur. of Hatfield, Herts, 44.
Butt, E., Vic. of Tallor Fratrum, Dorset, 78.	Prowett, J. H., of Trin. Hall, Camb.
Cook, H., formerly Rec. of Darfield, Essex, 72.	Rowlands, H., of Plasgwyn, Anglesea, 76.
Drake, T., Rec. Intwood, near Norwich, 84.	Sams, J. B., Rec. of Hamington, Suffolk, &c., 79.
Edge, J. W., Rec. Strelley, Notts, 52.	Shackleton, J., at Bath, 40.
Escott, —, Harborough, near Tainton, 79.	Thompson, J., Perp. Cur. Matterdale, Cumberland, 53.
Furness, T., at Hatcliffe Dale Vicarage, Lincolnshire, 64.	Trentham, W. H., at Leamington, 39.
Hall, W. R., Cur. of East Cowton.	Walter, R., Rec. of Parkham, 79.
Hebson, R., Cur. of Tetbury, 27.	Wilson, T., Kingston, Surrey.
Hodges, T. S., Rec. Little Waltham, Essex, 48.	

UNIVERSITIES.

OXFORD.

April 28.

Degrees conferred.

M.A.

E. W. Rowden, Fellow of New; Rev. W. Pearson, Exet.; Rev. M. Anstis, Exet.; Rev. J. Jones, Jesus; Rev. C. Neville, Trin.; Rev. G. C. Swayne, Schol. of C. C.

B.A.

J. Ruskin, Ch. Ch. grand comp.; C. Vansittart, Oriel, grand comp.; H. O. Holmes, Bras.,

grand comp.; M. Shaw, and J. M. Fletcher, Bras.; W. Ewart, and J. Tonkin, Exet.; J. H. Griffin, H. Hammer, V. C. Day, and J. L. Harding, New Inn H.; J. A. Fioude, Oriel; J. J. Wilkinson, J. Jessop, J. Jameson, and W. B. Turner, Queen's; C. S. Hawkins, A. T. Wilmerhurst, and J. T. H. Evans, Magd. H.; J. W. Mason, Jesus; L. S. Dudman, A. C. Rowley, and C. J. S. Bowles, Wad.; J. Harris, S. Shedden, and J. W. Disin, Pemb.; W. Vigor, and J. Lea, Worc.; R. F. Wright, St. John's; L. K. Bruce, Ball.; C. F. Seymour, and R. S. Fox, Univ.; H. C. W. Ekins, Trin.

May 6.

Degrees conferred.

M.A.

Rev. I. H. Gosset, Exet.; H. C. Adams, and E. K. Burney, Dem. of Magd.; Rev. J. Innes, Trin.; R. Mynors, Univ.; Rev. R. O. Walker, John's; Rev. E. Curtis, Magd. H.; J. E. Grubb, Pemb.

B.A.

H. B. Barry, Schol. of Queen's; E. Pedder, Bras.; G. Lewthwaite, Univ.; F. Fanshawe, Schol. of Ball.; S. W. Wayte, and M. Bernard, Schols. of Trin.; H. D. Heatley, and E. N. Conant, John's; H. Binney, R. W. Bush, and W. Andrew, Schols. of Wote.; J. Collingwood, Schol. of Pemb.

The following have been elected from Westminster School, Students of Christ Church:—T. J. Prout, L. C. Randolph, and J. P. Maul.

May 14.

Degrees conferred.

M.D.

W. Twining, Balliol.

B.C.L.

S. C. Denison, University.

M.A.

Rev. J. Mansfield, Trin.; H. A. Bathurst, Merton; Rev. H. Batten, Exet. grand comp.; Rev. R. G. Boodle, Oriel; F. Tate and S. Burdall, Univ.; Rev. E. Hill, Edmund H.; H. W. Acland, All Souls; Rev. T. W. Robson, Univ.

B.A.

E. A. Tirkell, Balliol; L. C. Bathurst, J. Stephens, and G. E. Jenmett, Trin.; S. W. Newbald, R. A. H. Stroud, and R. Henderson, Wad.; H. Ellison, Univ.; M. J. Routh, and P. Le Maistre, Pemb.; J. W. Grane, Exet.; H. F. Inman, and T. R. Green, Linc.; T. A. Falkner, John's, grand comp.; M. L. Lopes, and J. W. Nevill, Oriel; S. Minton, Worc.; R. T. Mills, Magd.; W. E. Rusher, Magd. H.; R. Rolleston, Univ.

May 25.

The following gentlemen were nominated by the Vice-Chancellor and Proctors to be Masters of the Schools for the ensuing year:—Rev. J. W. Richards, M.A. lae Fell. of C. C.; Rev. D. Melville, M. A. Bras.; J. F. Boyes, M.A. John's.

Rev. W. L. Chafy, M.A. of Sid. Suss. Camb. admitted *ad eunacem*.

Degrees conferred.

B.D.

Rev J. Foley, Fell. of Wad.

B.C.L. BY COMMUTATION.

W. Robertson, M.A. Fell. of Magd.

M.A.

Rev. D. Hunter, Exet. grand comp.; R. T. Kent, Wad. grand comp.; J. J. Foulkes, Jesus, grand comp.; Rev. T. B. Adair, Exet.; Rev. H. R. Wollley, and Rev. E. J. Wilcocks, Linc.; Rev. W. L. Darell, W. C. Morland, and W. Currer, Ch. Ch.; Rev. J. Fletcher, and Rev. R. Tomlins, Mary H.; R. Joyes, Scholar of C.C.; Rev. W. Knight, Schol. of Worc.; J. Fraser, Fell. of Oriel; Rev. J. B. Sweet, and Rev. J. E. L. Schreiber, Balliol.

B.A.

C. F. Wyatt, Ch. Ch. grand comp.; H. Goodwin, Ch. Ch.; R. Weatherall, C. E. Brewin, and F. E. B. Cole, Edm. H.; J. W. Claycott, Linc.; F. W. Vaux, A. Gordon, R. Watts, J. Coventry, and C. F. Cook, Magd. Hall; J. C. Paxton, G. Meynell, W. G. Bradley, and R. Stanton, Brasen.; R. G. Swayne, and G. W. Paul, Wad.; A. A. Aylward, S. M. Barkworth, and A. Barrett, Worc.; C. J. Parke, Oriel; H. G. J. Parsons, Demy of Magd.; F. Temble, Schol. of Ball.; H. Robinson, Alban Hall; S. Lucas, W. Jackson, J. Merry, and W. L. Collett, Queen's.

H. W. Norman, Scholar of New Coll. has been admitted Actual Fellow of that Society.

W. Parker has been elected Scholar of Pembroke, on the foundation of Curler Boulter. J. Rumsey has been elected Bible Clerk of same College.

J. Freeborn has been elected Bible Clerk of Worc.

OXFORD ARCHITECTURAL SOCIETY.

A meeting was held on Wednesday, May 18, at the Society's room, the Rev. the Rector of Exeter Coll. in the chair. Four new Members were admitted.

Presents received.—An impression of the fine Brass of Bishop Wyvil, from Salisbury Cathedral, presented by W. J. Jenkins, Esq. Balliol College. Lithographic Views of Hereford Cathedral, showing the proposed restorations; presented by the Dean of Hereford. Lithographic Views of Stamford Church. &c. &c.

The chairman informed the meeting that the Society has purchased the entire collection of architectural drawings left by the late Mr. Rickman. The value of these drawings does not consist in their merits as works of art; for they are merely outlines in pen and ink, some of them mere scratches, though generally drawn with great care and accuracy; but in the immense variety of examples here brought together during a long number of years devoted to the study of Gothic architecture. There are altogether upwards of two thousand examples, of which the greater part are English, a few Scotch, and about three hundred are foreign, chiefly French, but some from Rotterdam, and other places. The whole of this large collection are drawn from sketches made on the spot, and the greater part are unpublished. Collected by so careful an observer as Mr. Rickman, their value as examples may be relied on, and can hardly be estimated too highly for the use of such a society as this. Mr. Rickman unfortunately died before he had at all completed his design, which evidently was to form a chronological series; and many parts of it are left in a very imperfect state; but other branches of the subject, particularly the variety of the forms of tracery of windows, and of those more especially during the Decorated period, will be found particularly copious and complete. He took this opportunity of urging upon the attention of the members the importance of collecting sketches, and transmitting copies of them to the Society, with the view to carrying out the design of which so noble a foundation is here laid. Let them not be discouraged by the rudeness of their early attempts, but take encouragement from the rudeness of many of Mr. Rickman's drawings; and remember that a rude sketch, if accurate, and accompanied by measurements, is more really valuable than a highly finished artist's drawing without them.

CAMBRIDGE.

Degrees conferred.

April 27.

HONORARY M.A.

The Hon. R. H. Dutton, Trin. Coll.

M.A.

E. Wilker, King's; C. Colson, St. John's; J. W. Johns, St. John's; C. Thornton, Clare Hall; G. H. Bidwell, Clare Hall; G. R. Lewin, Catharine Hall; E. Hanson, Emm.; R. Bagally, Caius.

B.A.

W. de St. Croix, St. John's; J. C. Chase, Queen's; T. A. Anson, Jesus; T. Richardson, Jesus; J. T. White, Magd.; C. Francis, Trin.; R. G. Creyke, Cath. Hall; R. N. Clarke, Down; F. J. Biddulph, Emm.

F. Fulford, M.A., Exet., Oxford, admitted *ad eundem*.

May 11.

M.A.

J. L. Fulford, Trin.; W. Joy, Trin.; J. F. Pownall, Trin.; R. H. Tillard, St. John's; R. Ferguson, Pemb.; T. R. Dickinson, Magd.; C. Smith, Magd.

B.A.

H. M. Birch, King's; A. Hume, King's, II. Kirwan, King's; H. B. Collier, Trin.; P. R. Hammond, Trin.; J. H. Henderson, Trin.; M. S. Suckling, Trin.; J. R. Holigan, Trin.; R. G. Maule, St. John's; R. F. Burnan, Caius; R. L. Coe, Christ's; Nevill Green, Magd.

GREAT ST. MARY'S CHURCH.

May 17.

The Tyrwhitt Hebrew Scholarships were adjudged as follows:—

First Class.—C. J. Elliott, B.A., Cath. Hall.

Second Class.—C. Chambers, B.A., Emm.

Mynors Bright, B.A., of Magd., had a gratuity of 20*l.* awarded to him for the knowledge which he displayed at the examination.

May 18.

TWENTY-SIXTH MEETING OF CAMBRIDGE CAMDEN SOCIETY.

Twelve candidates were balloted for and elected.

A list of nearly one hundred presents was then read by the secretary. This list comprised several books; impressions of many rare and valuable brasses; eight beautifully coloured drawings of decorated windows from Carlisle, Heckington, and Sleaford, made to a scale, and presented by E. Sharpe, Esq., architect; and a large collection of Gothic mouldings, by F. A. Paley, Esq.

The following report was then read from the committee:—

"On again meeting the Society, the Committee beg leave to report the places whence applications have been received since the last meeting:—Alverton, Truro, Cornwall; Aylesbury, St. Mary, Bucks; Bakewell, Derbyshire; Beeston, Nottingham; Bridgerule, Devon;

Congleton, Cheshire; Devizes, Wills; Fairburn, Ferrybridge, York; Lichfield, St. Michael; Madron, Penzance, Cornwall; Mirfield, Dewsbury, Yorkshire; Pauntley, Newent, Gloucestershire; Stonnall, Shenstone, Stafford.

"The Committee for the Restoration of St. Sepulchre's are about to issue a list of additional subscriptions received since the last report, accompanied by a lithographed drawing of the church, and trust to the active exertions of the members of this society in aid of a work in which its credit is so intimately concerned. A very large sum will still be wanting to carry out the repairs in the same church-like and durable manner in which they have so far been conducted. A faculty has been granted for the proposed alterations: the original chancel-arch has been discovered, and will be restored; and rapid progress is making towards the erection of the new aisle.

"The Committee have undertaken to receive subscriptions for a new church at Alexandria, (for which a grant has been made by the Society for Promoting Christian Knowledge,) for which they have also promised to furnish designs.

"The restoration of the font of St. Edward's, under the able superintendence of Mr. Lawrence, clerk of the works at St. Sepulchre's, is highly satisfactory."

A paper was then read from the Rev. W. Airy, M.A., Trinity College, vicar of Keysoe, near Kimbolton, and rural dean, describing an inscription lately discovered on the font in his church. A model of the font, executed by Mr. Airy, and a full-sized copy of the inscription, were exhibited.

Edmund Sharpe, Esq. M.A. of St. John's College, architect, then proceeded to read a first paper on the Early History of Christian Architecture.

After some discussion on the subjects treated of in this paper, and due acknowledgments to Mr. Sharpe and Mr. Airy for their interesting communications, the meeting adjourned.

TWENTY-SEVENTH ORDINARY AND THIRD ANNIVERSARY MEETING.

The Rev. Dr. Routh, President of Magdalene College, Oxford, and President of the Oxford Society for Promoting the Study of Gothic Architecture, was elected an honorary member by acclamation.

A list of presents received was read; among them was a view of the restoration of Hereford Cathedral, presented by the Very Rev. the Dean, and a view of the chapel of St. Mary, now building at Arley Park, Cheshire, with the copy of the inscription on the foundation stone, presented by R. E. E. Warburton, Esq., the sole founder.

On the recommendation of the Committee, it was next unanimously resolved:—

"That the members of the Durham Architectural Society be admitted, in compliance with Law XVIII., to the same privileges as have been granted to the members of the Oxford, Exeter, and Lichfield Association."

The report of the Committee, and that of the Treasurer were then read.

The President then rose and delivered an eloquent address upon the history and prospects of the Society.

PROCEEDINGS OF SOCIETIES.

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

Report made to the Annual General Court, May 23, 1842.

His Grace the Archbishop of Canterbury in the Chair.

Your Committee, considering it to be unnecessary to occupy the time of the friends of the Society by any statements of its designs, or arguments in their favour, proceed to lay before the meeting a brief account of their proceedings since the last anniversary, and of the means they now possess or may expect to obtain of continuing their operations.

Since their last report, 178 applications have been received, from various parts of England and Wales, for assistance towards the repair, enlargement, or rebuilding of ancient fabrics, or the building of additional churches or chapels in populous parishes.

In consequence of these applications, 143 grants have been voted, of sums varying according to the circumstances of the several cases; and provision has thus been made for the accommodation of 41,554 persons, of whom 30,048 will have the privilege of attending divine service without cost. The sum thus voted amounts to 19,090*l.*, being 3,453*l.* less than the votes of the preceding year, while the increase of accommodation given has been in proportion greater; for in the year 1841 accommodation was provided for 45,757 persons by a vote of 22,543*l.*, while in the past year the number has been 41,554, and the cost to the Society 19,090*l.*

Your Committee advert to this result with great satisfaction, because they consider it to have been produced by a more skilful arrangement of the space in the several plans which have been brought before them, and not from any sacrifice of the proper character of those sacred edifices merely to save expense. Indeed, they remark with pleasure a growing desire to render churches and chapels, in their general appearance, worthy of the high and holy purposes to which they are devoted, as far as the means of their several founders extend. And they trust that this, as well as the continually increasing call for additional church accommodation from all parts of the

kingdom, the retired village as well as the populous town, the manufacturing not less than the agricultural population, may be considered as a convincing proof that the Society, under the Divine blessing, has been the means of cherishing throughout the kingdom a desire of partaking in the benefits of public worship, and an affectionate reverence for the ordinances of our national church.

Deeply impressed with the belief that such has been the effect of their exertions, and desirous of promoting the growing interest in favour of their designs by every means in their power, the Committee have carefully revised the Suggestions and Instructions with regard to the construction and arrangement of churches and chapels which they issue to applicants for aid, and they hope that they may thus more fully meet the wishes of their zealous friends; and, confident that this measure will be duly appreciated, and that this Society will be perseveringly supported by the members of the Church, on whose behalf it is acting, the Committee look without apprehension, though certainly not without concern, to the present state of their finances. They cannot but perceive that, unless speedy efforts are made by their friends to increase the funds of the Society, they will be compelled to restrict their grants, at least for a time, within much narrower limits than has hitherto been their practice, if not to withhold them altogether, in many cases where they would willingly afford assistance if it were in their power.

At the present moment the grants of the Society remaining unpaid, and liable to be called for at varying periods, amount to 50,985*l.*, but the sum in its possession is only 47,759*l.*, showing a deficiency of 3,226*l.*

The Committee have no doubt of being able, from their accruing means, to pay all their grants as they become due. But when they consider that so large a portion of those means is anticipated, and that more than a twelve-month must elapse before any proceeds from a royal letter can be realized, should such letter be granted in the ordinary course; they certainly are

desirous that some steps should be immediately taken to recruit their funds, and thus relieve them from the painful necessity of withholding aid, on which may mainly depend the success of many an attempt to bestow the full benefit of her communion on the poorer members of the Church, or to recall to her fold those who have strayed from it in search of the spiritual advantages she had no means of affording them.

The Committee cannot conclude their report without thankfully adverting to the munificent donations, amounting to 3,500*l.*, which they have received from various quarters within the past year. They will not occupy the time of the meeting by reading the long list of such benefactions, which will be contained in the yearly statement; but they wish to express their lively gratitude to Her Majesty the Queen Dowager for a donation of 500*l.*, and to Her Royal Highness the Duchess of Gloucester for 100*l.* Nor can they refrain from recording a second donation of 500*l.* from His Grace the Duke of Northumberland. And they trust they may be allowed to mention another sum, not on account of its amount, but as it affords an example of a pious sacrifice to devout and charitable objects, which cannot be too highly esteemed or too earnestly recommended for imitation. It is a donation of 60*l.*, being part of 160*l.*, the tithe of a layman's professional income for 1841, placed at the disposal of the Bishop of London.

With such evidence before them of devoted liberality, the Committee look forward to the future without dismay, humbly trusting that the Great Head of the Church will incline His servants to assist them with their bounty, and that, under His protection, they may

still continue with success their zealous endeavours to promote the knowledge of His truth and the extension of His kingdom.

A meeting of the Committee of this Society was held at their chambers, St. Martin's-place, on Monday, the 16*th* of May, 1842.

Present, The Lord Bishop of Durham in the chair; the Lords Bishops of Winchester, Worcester, Bangor, Chester, Norwich, Salisbury, Llandaff, Gloucester and Bristol, Lincoln, and Ripon; the Revds. Dr. D'Oyly, J. Jennings, J. Lonsdale, and Benj. Harrison; N. Connope, jun., H. J. Barchard, J. Cocks, I. S. Salt, and Benj. Harrison, Esqrs.

Grants were voted towards building a chapel at Westport, in the parish of Curry Rivell, Somerset; building a chapel at Blackgate, in the parish of Kelloe, Durham; building a church at Llanfynydd, in the parish of Hope, Flintshire; building a chapel at Kidderminster, Worcestershire; building a chapel at Dursley, Gloucestershire; building a chapel at Hardway, in the parish of Alverstoke, Southampton; rebuilding the church at Llanarmon Dyffryn Cieriog, Denbighshire; enlarging by rebuilding the church at Arlington, Devon; enlarging by rebuilding the church at Barford, Warwickshire; repewing the church at Holme, Yorkshire; building a gallery in and repewing the church at South Lynn, Norfolk; repewing the church at Bradford Abbas, Dorset; building a chapel at Crook, in the parish of Brancepeth, Durham; enlarging by rebuilding the church at Benghfield, Berks; enlarging the chapel at Newton Heath, Manchester; and other business was transacted.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

Extract from the Correspondence of the Society.—Would that our friends in England could have been present at the consecration, last month, of the beautiful church in Vepery, now the church of St. Matthias. I was assisted on the occasion by fourteen clergymen, besides the candidates for holy orders at the approaching ordination. When my present Archdeacon arrived in India, there were scarcely so many clergymen in the whole diocese. We have now sixty-

eight actually resident clergymen in the archdeaconry of Madras, twenty-two of whom are maintained by the Gospel Society, and their number likely to be added to at my next ordination.

Having alluded to the consecration of the church at Vepery, I will say a few words about the native confirmation which I held there last month. One hundred and thirty-nine were confirmed; and among them was an old woman of seventy-five, in whose ap-

pearance we were all much interested. It was indeed a pleasing sight in this heathen land to see her totter up to the rails of the communion table, and place herself upon her knees to be blessed in the name of God by her Bishop: and I was assured by her minister that she well knew and felt the need of God's blessing. The service being conducted in three languages, lent it, moreover, an interest unknown to it in England;

Mr. Taylor interpreting for me in Tamil, and Mr. Howell in Telooگون, and I myself officiating in Portuguese, as three distinct congregations were brought to me. After Mr. Howell had explained my address to the poor Telooگونs, an old man among them, the chief of his village, stood up and begged hard for a church, be it ever so humble, near to their own homes; and it shall not be long, please God, before they have one.

ADDITIONAL COLONIAL BISHOPRICS.

The following circulars have been drawn up and issued by the several sub-committees appointed to promote the erection of Bishops' Sees in Gibraltar, Van Diemen's Land, New Brunswick, and South Australia.

BISHOPRIC OF GIBRALTAR.—We, the undersigned, having been appointed by the Archbishops and Bishops who have undertaken to arrange measures, in concert with Her Majesty's Government, for the Erection and Endowment of Additional Bishoprics in the Colonies, to act as a sub-committee, with an especial regard to the See of Gibraltar, beg leave to request your assistance and cooperation in furtherance of this most important object.

When it is remembered, that on the shores of the Mediterranean, and within the limits of the proposed episcopal jurisdiction, there are upwards of twenty-five British congregations,—that in the cities thus situated—which are the permanent residence of many of our countrymen, and are frequently visited by still more of the higher and wealthier classes, either in pursuit of health or pleasure—the clergy and their flocks are wholly without efficient ecclesiastical control, and are debarred from the blessing of those ordinances which can be administered only by the episcopal order; when it is remembered, too, that our holy Church is thus placed in humiliating and disadvantageous contrast with the ancient churches of the East, and those of other nations of Europe; few arguments, it is thought, can be needed to impress on the minds of Englishmen the duty of an immediate and effectual exertion to supply this manifest deficiency.

The proposed Bishopric of Gibraltar seems to have peculiar claims on the liberality of English Churchmen. In this case there are not the same local

sources of endowment which are to be found in most of our colonies. There are no crown lands, nor colonial revenues, either at Gibraltar, Malta, or in the Ionian Islands, which can be attached as an endowment to the see.

A sum of 20,000*l.*, including the donation of 2,000*l.* given by Her Majesty the Queen Dowager, has been appropriated from the general fund to the establishment of the see, and an annual grant of 500*l.* out of the sums placed at the disposal of the Episcopal Committee has been guaranteed until an income of equal amount shall be provided from some permanent investment. To raise the sum necessary for this purpose, and thereby to ensure, in the only unobjectionable way, an income of 1,200*l.* per annum (the least which can be deemed suitable for a representative of the highest order of the English Church, or adequate to the expenses of its station), a further contribution is absolutely required; for which this appeal, we are confident, will not be made in vain to those who desire to see our Church planted in the perfectness of its constitution, and with all its powers of usefulness, in those regions which witnessed the labours of the Apostles.

(Signed)

LYTTLETON.

W. H. COLERIDGE, *late Bishop of Barbados.*

GEORGE CHANDLER, *Dean of Chichester.*

JOHN RYLE WOOD, *Canon of Worcester, and Chaplain to Her Majesty the Queen Dowager.*

GEO. FRERE.

BISHOPRIC OF VAN DIEMEN'S LAND.—We, the undersigned, having been appointed by the Archbishops and Bishops a special committee for raising

subscriptions in aid of an endowment for a Bishopric in Van Diemen's Land, take the liberty of applying to you as one interested in that colony, both for your support and cooperation, and also for your advice as to the most eligible mode of investment.

We have the satisfaction of stating that the Government has not only expressed a desire that a see should be founded in Van Diemen's Land, but has consented to endow it in part with the provision hitherto made for an Archdeacon. From this source it is expected that an income of 800*l.* will be derived; but it is obviously indispensable that a further endowment for the Bishopric should be secured from some permanent investment. For this purpose the Trustees of the Colonial Bishoprics Fund have assigned 3,000*l.*, in the hope that the remainder may be raised by the exertions of those who are specially concerned in the prosperity of the colony.

Van Diemen's Land at present forms part of the unwieldy diocese of Australia, its capital being distant upwards of 600 miles from the seat of the Bishop. The number of its clergy is twenty-one. With a superficies nearly equal to that of Ireland, and a population of 50,000, rapidly increasing, of whom a large majority are Churchmen—with its insular position and separate civil government—this province has surely the strongest claims to a Bishop of its own.

There is reason to believe, that, should the proposition be liberally met by those interested in the welfare of Van Diemen's Land, there would be no delay in proceeding to the consecration of a Bishop.

(Signed) COURTENAY.
JOSHUA WATSON.
T. D. ACLAND, JUN.
EDWARD COLERIDGE.
W. J. E. BENNETT.
T. W. ALLIES, *Hon. Sec.*

BISHOPRIC OF NEW BRUNSWICK.—We, the undersigned, having been appointed by the Archbishops and Bishops, who are now arranging measures, in concert with Her Majesty's Government, for the Erection and Endowment of Additional Bishoprics in the Colonies, to act as a sub-committee, with an especial regard to the intended See of New Brunswick, beg leave to request your assistance and cooperation in furtherance of this most important design. The Colony of New Brunswick is at present included within

the See of Nova Scotia, but the Bishop has long felt, and urged upon the authorities at home, the necessity of dividing the diocese, and placing New Brunswick under a distinct ecclesiastical head. The province in extent is about 26,000 square miles, (nearly the size of Ireland,) and its population, a rapidly increasing one, is now 156,000. But these circumstances, though of great weight in themselves, yet present but inadequately the grounds upon which the necessity for the establishment of the proposed bishopric rests. The distance between place and place, and the difficulty and uncertainty of communication, from the state of the roads, the modes of conveyance, and the severity of the climate during a very considerable portion of the year, contribute to separate the clergy from each other; and will, of course, render their mutual intercourse, even with a resident Bishop, less frequent and regular than would be the case under other circumstances. But the effect of all this is very seriously augmented by the fact that the Bishop of Nova Scotia and New Brunswick resides at Halifax; and that, with the claims which Nova Scotia has on his time, it is impossible for him to visit New Brunswick as frequently, or so thoroughly, as is desirable, and as his lordship most earnestly desires.

The endowment of a bishopric for New Brunswick cannot be estimated at less than 1,200*l.* per annum: and this must arise from a capital invested in permanent securities. We have the satisfaction of stating that the archbishops and bishops have appropriated for this object a sum of 10,000*l.* from the General Fund placed at their disposal; and there is good ground for hoping that from the colony itself some considerable contributions will be transmitted. But there will still remain a large amount to be raised, before the great object which we have in view can be attained.

We now, therefore, earnestly appeal to you for assistance in raising this sum, and we hope and trust that we shall not appeal in vain.

(Signed) HOWARD DOUGLAS.
J. T. COLERIDGE.
JOHN LONSDALE.
H. GOULBURN.
H. TRITTON.

BISHOPRIC OF SOUTH AUSTRALIA.—The Archbishops and Bishops, who, in concurrence with Her Majesty's Government, are now arranging measures for the Erection and Endowment of Addi-

tional Bishoprics in the Colonies, have appointed us, the undersigned, to act as a sub-committee with especial reference to the intended See of South Australia.

We earnestly request the favour of your influence and cooperation in furtherance of this most important object.

South Australia was created a British province by an Act of Parliament in the year 1834. It contains an area of 300,000 square miles. The colony was founded in December 1836. Its progress has been singularly rapid—the population having, in the course of six years, increased from a very few labourers to the number of 16,000. The healthiness of the climate, and the numerous inducements to emigration, give every reason to expect that the colony will steadily advance in prosperity.

Some churches have been built in Adelaide, the capital of South Australia, and in the neighbourhood, and others are in progress; but the want of episcopal control has been already sensibly felt, and questions have arisen which could only be satisfactorily determined by a Bishop; for although the colony is nominally within Bishop Broughton's diocese, the distance is so great, and the means of transit are so uncertain, that the Church is practically beyond the limits of episcopal superintendence. The churches are not consecrated—the young are not confirmed—the clergy and the community are suffering from the absence of an ecclesiastical superior, to whose decision and counsel they may refer in matters affecting the Church. And as the colony increases, it is difficult to see how disunion on very solemn questions can be prevented, unless measures be taken for planting our Church within it in the perfection of her order and

discipline. The history of our North American settlements may teach us the wisdom of anticipating the evil of a colony growing in strength, and in ignorance of the benefits of efficient Church government. And all experience confirms the opinion that no christian community should be left without the counsel and control of a Christian Church in the completeness of her polity.

We are happy to inform you that a proprietor of the land in South Australia has already offered to build, at his own cost, a church at Adelaide, to endow it with land to the amount of 270*l.* per annum, and to furnish plans, &c., for a Bishop's residence. Other individuals have also contributed gifts of land to the amount of 100*l.* per annum. We have no doubt that such examples of christian munificence have only to be known in order to be followed. From the Colonial Bishoprics Fund we have obtained a grant of 5,000*l.*, which will yield a further endowment of about 400*l.* per annum. And we trust that, with your kind cooperation and aid, the whole proposed endowment of 1,000*l.* per annum will be provided for the Bishop, who cannot adequately discharge the duties of his station with a less income.

We therefore appeal to you for assistance towards the completion of this work, the benefit and utility of which to the interests of religion, and to the permanent well-being of the colony, can scarcely be exaggerated.

(Signed) H. R. DUKINFIELD.

GEORGE GAWLER.

J. LEYCESTER ADOLPHUS.

WILLIAM LEIGH.

J. G. GIFFORD, *Hon. Sec.*

DIOCESAN INTELLIGENCE.

EXETER.—*Architectural Society*.—At a recent meeting of this Society, Dean Lowe read a paper, one of the objects of which was to show that on each side of the altar in our churches there ought to be a niche, in which the elements of the sacrament might be placed.

LONDON.—*King's College*.—The Annual Meeting of proprietors was lately held in the Theatre of the Institution, to receive the Report of the Council, and for the election of officers for the ensuing year. His Grace the Archbishop of Canterbury, Visitor of the College, presided. The total receipts of the

past year amounted to 21,569*l.* 16*s.* 10*d.* The *contra* side, after deducting all expenses, showed a cash balance of 917*l.* 13*s.* 6*d.*, besides 4,500*l.* vested in Exchequer bills.

Bethnal Green Churches.—On Monday, 25th April, the consecration of the third of the new Bethnal Green churches, by the Lord Bishop of London, took place. The church is called St. Philip's, and is built in Mount-street, Friars' Mount; one of the most destitute portions of that destitute parish. About 50*l.* were collected at the offertory.

Since the final appeal has been put forth by the committee, as recited in the

Ecclesiastical Gazette for March, the sum of 2000*l.* additional has been raised: consequently 10,000*l.* only remain to be collected, in order to fulfil the design as originally contemplated for the amelioration of the parish. The Bishop stated in his sermon on the occasion of the consecration, that more clergy were still wanted to complete the ecclesiastical organization of the parish, an object which may be beneficially effected before all the churches are built, and which will be necessarily instrumental, through the pastoral efforts of the newly-appointed clergy, in preparing local congregations for the churches about to be erected in those districts, which have been hitherto deficient in clerical superintendence. Another subject of a most interesting character was also touched upon by his Lordship, both in the sermon, and afterwards when he met the clergy at the curate's house. The Bishop pointed out that the pastoral responsibilities of the parish could never be adequately fulfilled while so large a population as 6,000 was left to the ministrations of a single clergyman. After all the ten new churches are completed, and a minister appointed to each, this will be the case; the population of Bethnal Green being 74,000, while the districts will be only twelve in number. Hence, his Lordship stated plainly, the necessity that would exist for providing assistant curates for all of these large districts, so as to secure the ministrations of at least two clergymen for each 6000 of population.

Clergymen desirous of undertaking a part in this work, and desirous to have a separate district assigned to them, wherein a church will ultimately be built (in the mean time to assist the clergymen in the districts already apportioned), may make application by letter to the Secretaries, Rev. Bryan King and Rev. Henry Mackenzie, at the Bethnal Green Churches Office, 3, Crosby-square, Bishopsgate, or personally at their respective residences, 10, Bethnal Green; and St. James's,

Bermondsey; and early attention will be paid thereto. A stipend of 100*l.* per annum, and rooms at the curate's house, will be assigned to each of the clergy immediately on appointment, and so soon as the requisite funds can be obtained, additional curates will be appointed to each of the districts.

Statement of Bethnal Green Churches Fund

1839 Sum wanted to build ten additional churches, schools, and parsonage houses (with partial endowments)	75,000
1842. Sum already collected by donations and annual subscriptions for four years	65,000

— Sum deficient; yet to be raised in order to complete the work £10,000

NORWICH. — A splendid organ has lately been erected in the church of Redenhall, Norfolk, of which a detailed account has been printed, which will doubtless be interesting to the lovers of instrumental music in churches. The builder is Mr. G. W. Holdich, of Greek-street, Soho, whose talents in this line, we believe, cannot be too highly spoken of.

RIPON. — LEEDS. — Dr Hook begs to acknowledge the receipt of a letter bearing the London post-mark of the 7th instant, enclosing fifty pounds from "A Layman towards the Funds of the Choir of the Parish Church, to be inserted in the Subscription List thus:—

1 Chron. xxv. 6. } £50."
Psalm xcv. 1. }

WINCHESTER. — *Diocesan Church-Building Society*. — At the last meeting of the committee, the following grants were made:—For a new church at Hardway, in the parish of Alverstoke, 550*l.* For one at South Hawley, in the parish of Yately, 350*l.* For one in the parish of Chobham, 100*l.*, in addition to a previous grant of 300*l.*

CHURCHES CONSECRATED OR OPENED.

Shaftesbury	Holy Trinity	Bishop of Sarum.
Chapam	St. John's Chapel	Bishop of Winchester.
Hanwell	Bishop of London.

FOUNDATIONS LAID.

Redhill, Reigate	May 11.
Broadway, Westminster	May 30.

TO CORRESPONDENTS.

Peculiar engagements this month have prevented our paying such attention to the communications with which we have been favoured as we could wish.

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